

FELIX JACOBY

DIE FRAGMENTE

DER

GRIECHISCHEN HISTORIKER

CONTINUED

PART FOUR

BIOGRAPHY AND ANTIQUARIAN LITERATURE

EDITED BY

G. SCHEPENS

IVA: BIOGRAPHY

FASCICLE 3

HERMIPPOS OF SMYRNA

BY

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LEIDEN · BOSTON · KÖLN
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1026. Hermippus of Smyrna
(2nd half 3rd cent. B.C.)

T

1 1886 III, p. 35; F 1 Wehrli Suppl. I Hier. *Vie. ill. Prof.* 821 cap. 1; Hortius *no. Dexter*, ut Tranquillum sequens ecclesiasticos scriptores in *ordinem digeram*, et quod ille in enumerandis gentiliū litterarum viris fecit *illud*, ego in nostris faciam, id est ut a passione Christi usque ad *decimum* quantum Theodosii imperatoris annum omnes qui de scripturis *sanctis memorie aliquid tradiderunt* tibi breviter exponam. Fecerunt *quidem hoc idem* apud Graecos Hermippus Peripateticus, Antigonus *Carysius* (*Radhie IV A 2*, 1013), Satyrus (*FHG III*, p. 159; *FGHist IV A 4*, 1053) doctus vir et longe omnium doctissimus Aristoxenus (F 10b Wehrli II; *Radhie IV A 2*, 1016) musicus, apud Latinos autem Varro, Santra, Nepos, Hyginus et ad cuius nos exemplum provocas Tranquillus.

2 a) *Atthex.* 2, 38f. Ἡρμιππος δ' ὁ Καλλιμάχειος κτλ. (cf. F 12b). b) *Atthex.* 3, 213f. (...) καὶ Ἡρμιππος ὁ Καλλιμάχειος κτλ. (cf. F 27). c) *Atthex.* 13, 106c. (...) εἶπεν Ἡρμιππος ὁ Καλλιμάχειος κτλ. (cf. F 30)

3 *Atthex.* 7, 327b. Ἡρμιππος δὲ ὁ Σμυρναῖος ἐν τοῖς Περὶ Ἰππώνακτος κτλ. (cf. F 53)

4 a) *Dox. Halk.* *Isokr.* 1, 2: Οὐδὲ γὰρ ὁ τοῖς Ἰσοκράτους μαθηταῖς ἀκριβῆς Ἡρμιππος, ἀκριβῆς ἐν τοῖς ἄλλοις γενόμενος, κτλ. (cf. F 43b). b) *Is. C. Ap.* 1, 163: Αὐτοῦ (sc. Πυθαγόρου) μὲν οὖν οὐδὲν ὁμολογεῖται *παραρῆμα*, πολλοὶ δὲ τι περὶ αὐτὸν ἱστορήκασι, καὶ τούτων ἐπισημώτατός ἐστι Ἡρμιππος, ἀνὴρ περὶ πάσαν ἱστορίαν ἐπιμελής (cf. F 21).

5 3 = 3 = 18 = 80 P. Oxy. 1367 fr. 2 p. 253 Gallo in Gallo - MONTANARI et al.

Ἡρακλείδου τῷ

¹ *no. Dexter*: *dest in dextro cubitus* ⁴ *ego*: *id ego autē. princeps* ¹¹ *provocas*: *vō provocas Romāy*: *vō cogere me et provocare Romanos. Anonim.* ¹⁸ *ἀκριβῆς*: *ἀκριβὴς* ⁷

1026. Hermippus of Smyrna
(2nd half 3rd cent. B.C.)

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1 You urge me, Dexter, to give an overview of the ecclesiastical authors in the fashion of Tranquillus and to treat our authors in the way he has treated the famous pagan writers, i.e. to present to you concisely all those who have written anything on the Holy Scripture from the death of Christ through the fourteenth year of Theodosius' reign. Among the Greeks Hermippus the Peripatetic, Antigonos of Karystos, Satyros, a learned man, and Aristoxenos the musician—the most erudite by far of them all—have undertaken a similar enterprise, as have Varro, Santra, Nepos, Hyginus and Tranquillus—whose example you urge us to follow—among the Romans.

2 Hermippus the Callimachean etc.

3 Hermippus of Smyrna in his books *On Hipponax* etc.

4 a) Not even Hermippus, who wrote a work on Isokrates' pupils and who in his other *Isokr.* is very accurate, etc. b) It is generally agreed that we do not have any work composed by the man himself, but many writers have reported on his life. The most distinguished of these is Hermippus, who was an attentive author with regard to every aspect of historical research.

5 Epitome by Herakleides, son of Sarapion, of Hermippus' *On Lucigeros*, *On the Seven Sages* and *On Pythagoras*.

4

25 Σαραπίωνος (FGHist IV A 5, 1038) ἐπ[ι]τομή
τῶν Ἑρμίππου Περὶ
νομοθετῶν καὶ
ἐ[π]τά σοφῶν καὶ
Πυθαγόρου.

30 **6 a)** Dioo. LAERT. 1, 33: Ἑρμίππος δ' ἐν τοῖς βίοις κτλ. (cf. F 13). **b)** Dioo.
LAERT. 2, 13: Ἑρμίππος δ' ἐν τοῖς βίοις φησὶν κτλ. (cf. F 65). **c)** Dioo.
LAERT. 5, 2: Φησὶ δ' Ἑρμίππος ἐν τοῖς βίοις κτλ. (cf. F 33).

7 a) P. Oxy. 1367 fr. 2 p. 253 GALLO in GALLO – MONTANARI ET AL.:

Ἡρακλείδου τοῦ
35 Σαραπίωνος (FGHist IV A 5, 1038) ἐπ[ι]τομή
τῶν Ἑρμίππου Περὶ
νομοθετῶν κτλ.

b) ORIG. C. Cel. 1, 15: λέγεται δὲ καὶ Ἑρμίππον ἐν τῷ πρώτῳ Περὶ
νομοθετῶν ἱστορῆκεναί Πυθαγόραν τὴν ἑαυτοῦ φιλοσοφίαν ἀπὸ Ἰουδαίων εἰς
40 Ἕλληνας ἀγαγεῖν (cf. F 1). **c)** ATHEN. 4, 154d: Ἑρμίππος δ' ἐν α' Περὶ
νομοθετῶν τῶν μονομαχοῦντων εὐρετάς ἀποφαίνει Μαντινεῖς Δημόνακτος
ἐνός τῶν πολιτῶν συμβουλευσάντος, καὶ ζηλωτὰς τούτων γενέσθαι
Κυρηναίους (cf. F 2). **d)** ATHEN. 14, 619b: Ἦιδοντο δὲ Ἀθήνησι καὶ οἱ
Χαρώνδου νόμοι παρ' οἶνον, ὡς Ἑρμίππος φησὶν ἐν ἑκτῷ Περὶ νομοθετῶν (cf.
45 F 5). **e)** ATHEN. 13, 555c: Καὶ γὰρ τὰς γαμετάς ὁ καλὸς ἡμῶν ἐσιτάτωρ
ἐπαινῶν Ἑρμίππον ἔφη ἐν τοῖς Περὶ νομοθετῶν ἱστορεῖν κτλ. (cf. F 6).
f) ROSKIN. Abst. 4, 22,2: Τῶν τοίνυν Ἀθήνησιν νομοθετῶν Τριπτόλεμον
καλαιότατον παρειλήφαμεν περὶ οὗ Ἑρμίππος ἐν δευτέρῳ Περὶ τῶν
νομοθετῶν γράφει κτλ. (cf. F 4).

50 **8 a)** P. Oxy. 1367 fr. 2 p. 253 GALLO in GALLO – MONTANARI ET AL.:

Ἡρακλείδου τοῦ
Σαραπίωνος (FGHist IV A 5, 1038) ἐπ[ι]τομή
τῶν Ἑρμίππου Περὶ
(...)
55 ἐ[π]τά σοφῶν κτλ.

³¹ δ' Ἑρμίππος H P: δὲ καὶ Ἑρμίππος F ⁴¹ μονομαχοῦντων: μονομιχιῶν significatio Kailsh
⁴² τούτων C: τούτου A ⁴³ Ἀθήνησι: Κατάνησι Hecker in Philologus 5 (1850) p. 421

5

6 Hermippos says in his biographies that ...

7 a) Epitome by Herakleides, son of Sarapion, of Hermippos' *On Legislators* etc. **b)** Hermippos, too, reportedly declared, in the first book of his *On Legislators*, that Pythagoras drew on Jewish beliefs for his own philosophy and brought it to the Greeks. **c)** In the first book of his work *On Legislators*, Hermippos declares that the Mantineans were the first to practice trial by single combat, on the recommendation of Demonax, one of their citizens; he adds that the Cyrenaeans imitated them in this matter. **d)** The laws of Charondas, too, were sung at *symposia* in Athens, according to Hermippos in the sixth book of his work *On Legislators*. **e)** In the course of his eulogy on married women, our noble host [*sc. Larensis*] has referred to Hermippos as recording, in his work *On Legislators*, that ... **f)** We understand that Triptolemos was a very ancient Athenian legislator. Hermippos writes the following about him in the second book of his work *On Legislators*: ...

8 a) Epitome by Herakleides, son of Sarapion, of Hermippos' (...) *On the Seven Sages* etc. ...

- b)** ATHEN. 10, 443a: Καὶ Ἑρμιππος δὲ ἐν τοῖς Περὶ τῶν ἐπὶ σοφῶν Περιανδρον τὸ αὐτὸ ποιῆσαι (cf. F 11). **e)** DIOG. LAERT. 8, 88: Ἀλλὰ καὶ παρὰ τοῖς Ἑλλησιν ἐπιφανέστατος ἐγένετο (sc. Εὐδοξος), γράψας τοῖς ἰδίαις πολίταις νόμους, ὡς φησὶν Ἑρμιππος ἐν τετάρτῃ Περὶ τῶν ἐπὶ σοφῶν κτλ. (cf. F 9). **d)** DIOG. LAERT. 1, 42: Ἑρμιππος δ' ἐν τῷ Περὶ τῶν σοφῶν ἐπτακαίδεκά φησιν κτλ. (cf. F 10). **e)** PROKL. *In Hes. Op.* 41 p. 23 PERTINI: (...) Ἑρμιππος γὰρ ἐν τῷ <Περὶ> τῶν ἐπὶ σοφῶν περὶ τῆς ἀλίμου βρώσεως λέγει κτλ. (cf. F 12a)
- 9 a)** P. Oxy. 1367 fr. 2 p. 253 GALLO in GALLO – MONTANARI ET AL.:
 65 Ἡ[ρ]ακλ[ε]ίδου τοῦ
 Σαραπίωνος (FGHist IV A 5, 1038) ἐπ[ι]τομή
 τῶν Ἑρμιππου Περὶ
 (...)
 Πυθαγόρου.
- b)** Ios. C. Ap. 1, 164: Λέγει (sc. Ἑρμιππος) τοίνυν ἐν τῷ πρώτῳ τῶν Περὶ Πυθαγόρου βιβλίων κτλ. (cf. F 21). **e)** DIOG. LAERT. 8, 10: Ἀπειχόντο δὲ (sc. οἱ Πυθαγόρειοι) καὶ σοροῦ κυπαρισσίνης διὰ τὸ τὸ τοῦ Διὸς σκῆπτρον ἐντεῦθεν πεποιθῆσθαι, ὡς φησὶν Ἑρμιππος ἐν δευτέρῳ Περὶ Πυθαγόρου (cf. F 22).
- 10 a)** DIO. *In Dem. Phil.* 10, 32 col. 6, 50-52 p. 22 PEARSON – STEPHENS:
 Ἀλλὰ γὰρ [ἐ]τι διαλλάττουσι καὶ π[ε]ρὶ τ[ῆ]ν σύλ[λ]ηψιν αὐ-
 τῶν (sc. Ἑρμίον τοῦ Ἀταρνέως τυράννου) καὶ τὸν θάνατον
 Ἑρμι[ππος] γ[ὰρ] ἐν τῷ Περὶ
 Ἀριστοτέλους β' κτλ. (cf. F 31).
- b)** ATHEN. 13, 589c: (...) ὡς φησὶν Ἑρμιππος ἐν τῷ Περὶ Ἀριστοτέλους πρώτῳ κτλ. (cf. F 28). **e)** ATHEN. 15, 696e-f: (e) Παιάν δ' ἐστὶν καὶ ὁ εἰς Κρατερόν τὸν Μακεδόνα γραφεὶς (FGHist 342 T 3), ὃν ἐτεκτήνατο Ἀλεξίνος ὁ διαλεκτικός, φησὶν Ἑρμιππος ὁ Καλλιμάχειος (f) ἐν τῷ πρώτῳ Περὶ Ἀριστοτέλους (cf. F 30). **d)** PSI IX 1093, 24-26 p. 258 MONTANARI in
- 85** GALLO – MONTANARI ET AL.:
 [Ἑρμιππος δ' ἐν
 [τῷ πρ]ώτῳ Περ-

⁶⁶ τῶν σοφῶν. τῶν ἐπὶ σοφῶν *Lozinski* ⁷² τὸ τὸ I^o φ. τὸ B F I^o ⁷³ πεποιθῆσθαι F. περιποιθῆσθαι F. ⁸⁵ πρώτῳ β vel γ *Plezia*

b) Hermippus writes in his work *On the Seven Sages* that Periandros took the same measures. **e)** But Eudoxos also gained a lot of fame throughout the whole of the Greek world, having given laws to his fellow citizens (...)—thus Hermippus in the fourth book of his *On the Seven Sages*. **d)** Hermippus in his work *On the Sages* says there are seventeen sages in all ... **e)** In his work *On the Seven Sages*, Hermippus says about the hunger-banishing food (...) that Epimenides ...

9 a) Epitome by Herakleides, son of Sarapion, of Hermippus' (...) *On Pythagoras*. **b)** For example, in the first book of his work *On Pythagoras*, Hermippus states ... **e)** They (sc. the Pythagoreans) abstained from the use of cypress coffins, because the sceptre of Zeus was made of that wood, according to Hermippus in his second book *On Pythagoras*.

10 a) Moreover, the controversy also bears upon the matter of his (sc. Hermias', the tyrant of Atarneus) capture and death. Indeed, as reported by Hermippus in the second book of his work *On Aristotle*, ... **b)** (...) as we learn from Hermippus in the first book of his work *On Aristotle*. **e)** The poem written by Alexinos the dialectician in honour of Krateros of Macedon is, according to Hermippus the Callimachean in the first book of his work *On Aristotle*, also a paean. **d)** Hermippus says in the first book *On Aristotle*

[ρὶ Ἀρ]ιστοτέλους κτλ. (cf. F 29a).

e) DIOG. LAERT. 5, 1: καθά φησιν Ἑρμιππος ἐν τῷ Περὶ Ἀριστοτέλους κτλ. (cf. F 32).

11 DIOG. LAERT. 2, 55: Ἀλλὰ καὶ Ἑρμιππος ἐν τῷ Περὶ Θεοφράστου κτλ. (cf. F 34).

12 a) PHILOD. *Hist. Acad.* P. Herc. 1021 col. 10, 40 - col. 11, 7 p. 216, 219

GAISER:

95 col. 10 (...) = Τοῦ μέντο[ι Πελ-]
col. 11 ληνέως [τ]οῦ Χαίρωνος, ἐπει-

δήπερ οὐθ<έν> ἐνποδῶν ἐσ-
τι, παραθετέον ἃ κατεχώ-

[ρισ]εν Ἑρμιππος ἐν τῷ Πε-

100 5 [ρὶ τ]ῶν ἀπὸ φιλοσοφίας εἰς
[.]ΙΣΤ[.]ΙΑΣ καὶ δυναστεί-
[ας μεθε]στηκότων κτλ. (cf. F 39)

b) PHILOD. *Hist. Stoic.* P. Herc. 1018 col. 16, 2-6 p. 68 DORANDI:

105 col. 16 [Ἑρ]μίπποι γρά-
[φεται ἐν] τῷ περὶ τῶν
ἀ[πὸ φιλ]οσοφίας εἰς δυ-

5 να[στεί]ας με[τ]αστάν-
τῶ[v] κτλ. (cf. F 40b)

13 ATHEN. 11, 505d: Ἑρμιππος δὲ ἐν τῷ Περὶ Γοργίου κτλ. (cf. F 41).

110 14 a) ATHEN. 13, 592d: Ἑρμιππος δ' ἐν τῷ Περὶ Ἰσοκράτους κτλ. (cf. F 43a).

b) *Hypothesis ISOKR. Or. 2*: Ἑρμιππος δὲ φησιν ἐν τῷ Περὶ τοῦ Ἰσοκράτους κτλ. (cf. F 42a).

15 a) DION. HALIK. *Isaeus* 1, 2: Οὐδὲ γὰρ ὁ τοῦ Ἰσοκράτους μαθητῆς ἀναγράψας Ἑρμιππος κτλ. (cf. F 45b).

115 620 s.v. Ἰσαῖος) (...) καθά φησιν Ἑρμιππος ἐν β' Περὶ τῶν Ἰσοκράτους

¹⁰¹ [.]ΙΣΤ[.]ΙΑΣ: [ἀρ]ισ[τε]ί[ας] Meiler. [ἀρ]ισ[τε]ί[ας] Gaiser Dorandi: [τυραννίδ]ας Bücheler von Wilanowski-Möllendorff (1881: 46 n.3) Leo (1901: 124) Diels - Schubart (1904: XXXVIII n. 2) Heibges (1912: 846-847) Wehrli Suppl. I (1974: 36) ¹¹⁵ Ἑρμιππος H. de Valois: εὐρύπος β'

that ... e) According to Hermippos in his work *On Aristotle*, ...

11 And indeed, Hermippos declares in his work *On Theophrastos* ...

12 a) Still, since there is no impediment, it is appropriate to quote what Hermippos has put down with regard to the man from Pellene, Chairon, in his work *On Those who Converted from Philosophy to <...> and the Exercise of Power*. b) (...) it has been written by Hermippos in his work *On Those who Converted from Philosophy to the Exercise of Power* etc.

13 Hermippos in his work *On Gorgias* says ...

14 a) In his work *On Isokrates*, Hermippos says ... b) In his work *on Isokrates*, Hermippos says ...

15 a) Not even Hermippos, who wrote a work on Isokrates' pupils ... b) (...) so Hermippos says in the second book of his *On the Pupils of Isokrates*.

140 **b)** *Scriptorum astronomicorum Index Vaticanus cod. 191 fol. 209b med.* in E. MAASS, *Aratea*, Berlin, 1892, p. 121 [cf. *Id.*, *Das Vaticanische Verzeichniss der Aratecommentatoren*, in *Hermes* 16 (1881), p. 385-386]: Οἱ περὶ τοῦ ποιητοῦ (sc. Ἀράτου) συνταζόμενοι.

A Ἄτταλος Ῥόδιος. Ἀρίσταρχος Σάμιος. Ἀπολλώνιος γεωμέτρης. Ἀντίγονος γραμματικός. Ἀγησιάνναξ. Ἀρίστουλλοι δύο γεωμέτραι. Βόηθος. Γεμίνος Διόδωτος. Δίδυμος Κνίδιος. Ἐρατοσθένης. Ἑρμιππος. Εὐαίνετος. Ζήνων. Ἡλιόδωρος στωικός. Θαλῆς. Ἴππαρχος Βιθυνός. Κράτης. Πύρρος Μάγνης. Παρμενίσκος γραμματικός. Σμίνθης. Τιμόθεος.

A* Ἀπολλώνιος γραμματικός. Ἀρίστουλλος μέγας. Ἀρίστουλλος μικρός. Ἀρίσταρχος γραμματικός. Ἀριστοφάνης. Ἀλέξανδρος Αἰτωλός. Ἀλέξανδρος Ἐφέσιος. Δίδυμος πονηρός. Εὐαίνετος ἕτερος. Ἑρμιππος Περιπατητικός. Καλλίμαχος Κυρηνάιος. Κλεόστρατος Τενέδιος. Νουμήνιος γραμματικός. Παρμενίδης.

155 **c)** *Scriptorum astronomicorum Index Vaticanus cod. 381 fol. 163b*, in E. MAASS, *Aratea*, Berlin, p. 1892, p. 123 (cf. *Id.*, *Das Vaticanische Verzeichniss der Aratecommentatoren*, in *Hermes* 16 (1881), p. 388): Οἱ περὶ τοῦ πόλου συντάξαντες.

1 Ἀπολλόδορος	2 Γεμίνος	3 Εὐαίνετος	4 Κράτης
5 Ἀρίστουλλος	6 Διόδωτος	7 Μηνόδοτος	8 Ζηνόδοτος
9 Ἄτταλος	10 Δίδυμος	11 Ζηνόδοτος	12 Πύρρος
13 Ἀρίσταρχος	14 Διόδωρος	15 Ἠγησιάνναξ	16 Παρμενίσκος
17 Ἀπολλώνιος	18 Εὐδωρος	19 Θεόδωρος	20 Σμίνθης
21 Ἀντίγονος	22 Ἐρατοσθένης	23 Θαλῆς	24 Τιμόθεος
25 Βόηθος	26 Ἑρμιππος	27 Ἴππαρχος	ὁμοῦ εἴκοσι ἑπτὰ.

165 **20** (-; 54) THEOPHR. *Met.* 12a 3 - b 1 *subscriptio* p. 23 Laks - Most: Θεοφράστου τῶν Μετὰ τὰ φυσικά. Τοῦτο τὸ βιβλίον Ἀνδρόνικος μὲν καὶ Ἑρμιππος ἀγνοοῦσιν, οὐδὲ γὰρ μνεῖαν αὐτοῦ ὅλως πεποιήνται ἐν τῇ ἀναγραφῇ τῶν Θεοφράστου βιβλίων. Νικόλαος δὲ ἐν τῇ θεωρίᾳ τῶν Ἀριστοτέλους Μετὰ τὰ φυσικά μνημονεύει αὐτοῦ, λέγων εἶναι Θεοφράστου.

¹⁴⁷ Θαλῆς *corr.* Maass: θαλλῆς *codex* ¹⁴⁷ Πύρρος *corr.* Maass: πύρος *codex* ¹⁵⁰ ἑρμιππος Ἀρίσταρχος *altera manus scripsit* λαμπ *addito abbrevianda signa; an λαμπρός (sic Maass dubitanter)?* ¹⁵¹ nomina Ἀπολλώνιος (...) Δίδυμος πονηρός *in codice post Παρμενίδης scripta* traisit Bohme in *RhM* 42 (1887) p. 307-308 ¹⁵² Κλεόστρατος *Bergk Meineke*: Καλλίστρατος *codex*

b) Authors who have written on the poet (sc. Aratos).

A Attalos of Rhodos. Aristarchos of Samos. Apollonios the Geometer. Antigonos the Grammarian. Agesianax. The Aristulloi, two Geometers. Boethos. Geminos. Diodotos. Didymos of Knidos. Eratosthenes. Hermippos. Euainetos. Zenon. Heliodoros the Stoic. Thales. Hipparchos of Bithynia. Krates. Pyrrhos of Magnesia. Parmeniskos the Grammarian. Sminthes. Timotheos. A* Apollonios the Grammarian. Aristyllos the Great. Aristyllos the Small. Aristarchos the Grammarian. Aristophanes. Alexandros of Aitolia. Alexandros of Ephesos. Didymos the Bad. Another Euainetos. Hermippos the Peripatetic. Kallimachos of Kyrene. Kleostratos of Tenos. Numenios the Grammarian. Parmenides.

c) Authors who have written on the firmament.

Apollodoros (1), Aristyllos (5), Attalos (9), Aristarchos (13), Apollonios (17), Antigonos (21), Boethos (25), Geminos (2), Diodotos (6), Didymos (10), Diodoros (14), Eudoros (18), Eratosthenes (22), Hermippos (26), Euainetos (3), Menodotos (7), Zenodoros (11), Hegesianax (15), Theodoros (19), Thales (23), Hipparchos (27), Krates (4), Zenodotos (8), Pyrrhos (12), Parmeniskos (16), Sminthes (20), Timotheos (24).
Twenty-seven in all.

20 [drawn] from Theophrastos' *Metaphysics*. Andronikos and Hermippos do not know this work, for they have made no mention whatsoever of it in the catalogue of Theophrastos' writings. Nikolaos in his *Enquiry into Aristotle's Metaphysics* does mention it, stating that it was written by Theophrastos.

F

1. ΠΕΡΙ ΝΟΜΟΘΕΤΩΝ
(T 7; F 1-8; 70?)

A

170 1 (FHG III, p. 36, F 2 = F 81 WEHRLI Suppl. I) ORIG. *C. Cels.* 1, 15: λέγεται δὲ καὶ Ἑρμιππον ἐν τῷ πρώτῳ Περὶ νομοθετῶν ἱστορηκέναι Πυθαγόραν τῆς ἑαυτοῦ φιλοσοφίας ἀπὸ Ἰουδαίων εἰς Ἕλληνας ἀγαγεῖν (FGHist 790 F 9 follows).

175 2 (I; 83) ΑΤΗΝ. 4, 154d: Ἑρμιππος δ' ἐν α' Περὶ νομοθετῶν τῶν νομομαχοῦντων εἰρετὰς ἀποφαίνει Μαντινεῖς Δημόνακτος ἐνὸς τῶν παλαιῶν συμβουλευσάντος, καὶ ζήλωντας τούτων γενέσθαι Κυρηναίους (FGHist 70 F 54 follows).

A-B

3 (I; 82) P. Oxy. 1367 fr. 1 p. 251-253 GALLO in GALLO — MONTANARI 23 Ac.:

col. I [...]|α' α' [...]|στα|.....

180 [...]|στα|...|ση δι[θ] καὶ τινες

θ[ι]ς[η]ν ἐπήνεγκαν αὐ-

[σθ] ἑκατὸν καὶ ἐνενή-

5 κ[ο]ν[η] τάλαντων, ὡς πα-

ρά [Πτο]λεμαίου λαβόντος

185 εἰς [τῆ]ν πόλιν. Ταύτην

δ' ἀ[πο]φηνόοντος, ἄλλη

ἐπ[ι]νε[ρ]καν τάλαντων

190 [ἑκατὸν] πενήκοντα.

[Κ]αὶ ὁ μ[ὲ]ν εἰς Κόρινθον

195 ἀγε[ρον], καταδικασθεὶς

¹⁷⁰ νομομαχοῦντων: νομομαχῶνν σερβικαία Kaidel ¹⁷⁵ τούτων C: τούτων A ¹⁸⁴ ταύτην σερ. Galis: ταύτων am. Griffith — Hunt in am.

F

1. ON LAWGIVERS

BOOK 1

1 Hermippos, too, reportedly declared in the first book of his work *On Lawgivers* that Pythagoras drew on Jewish beliefs for his own philosophy and brought it to the Greeks.

2 In the first book of his work *On Lawgivers*, Hermippos declares that the Mantineans were the first to practice trial by single combat, on the recommendation of Demonax, one of their citizens; he adds that the Cyrenaeans imitated them.

BOOKS 1-2

3 (col. I) Some people therefore instituted a lawsuit against him for a hundred and ninety talents, arguing that he had received this sum from Ptolemaios in aid of the city. When he was acquitted of this charge they brought another action for a hundred and fifty talents. Thereupon he withdrew to Corinth. When he was condemned, he sought to pay the damages awarded against him by selling his property. However, as none of the citizens bought anything, his lands went to waste and his house collapsed.

δὲ ἐτ[έ]λει τὸ πρὸς >
 τὴν κ[α]ταδικὴν μετὰ
 15 τῶν ὑ[π]αρχόντων. Οὐδε-
 νὸς δὲ [τ]ῶν πολιτῶν
 195 ὠνομή[ε]νου, οἱ τε ἄγροί
 διεφθάρησαν καὶ ἡ οἰ-
 κ[ί]α συνέπεσεν. Δημῶ-
 20 νας ὁ βασι[λε]ὺς Μαντι-
 νέων λέγε[ται] Κυρηναί-
 200 [οις] νομο[θε]τήσαι καὶ
 [έ]ξ Δελφῶν [π]αραγενό-
 [μ]ην[ος]...[.]ναὶ τὰ >
 25 [.....]...[.]ε. γρα
 [.....]κε [συ]μμα-
 205 [χ. Μαντιν]έων [βα]σιλεὺς
 [ὁ Δημῶ]νας φ[.....].
 [προ]σνείμας Βαρκαί[ο]ις
 30 [.....]τε.[.]...
 [.....]εγ Μαντ[ιν]...
 210 [..]α καθ' ἐν α[.....]κουν
 [.....]οντ[.....]
 [.....] Αιβύηγ η[.....]. μέ-
 35 [μ]νηται [καὶ] τοῦ Δ[η]μῶ-
 [να]κτος καὶ Ἡρόδο[το]ς (4, 161)
 215 [ὡς ὑ]πὸ Μαν[τιν]έων >
 [δο]θείη Κν[ρη]ναί[οι]ς ἐκ
 [θε]οπροπίου νομ[ο]θ[έ]της.
 40] β'
 [Ἄ]θηναί[οι]ς Κέκροπα τὸν
 220 [διφυ]ῆ καὶ γηγενῆ βα-
 [σι]λε[ύ]οντα πρῶτον
 [νομο]θετήσαι φασί. Τῶν
 45 [νόμ]ων δ' αὐτοῦ τοὺς [...]

191 ἐτ[έ]λει τὸ Montanari Gallo in Gallo – Montanari et al. (1992: 251) : ἐπ[ω]λεῖ το <>
 Philiphson Gallo (1975: 35) : ἐπ[ω]λεῖτο Grenfell – Hunt Wehrli 195 οἱ : ο' ἰ' ὑ pap. 202 [.....]να
 : δι[δο]ναί Grenfell – Hunt 204]κε[vel as legi potest (Grenfell – Hunt) 207]σνείμας :]σνίμας
 pap. 211 ἐξοντ : vel ἐξ ὧν τ[217 νομοθέτης : νο' μ[ο]θ[έ]της pap.

Demonax, *basileus* of the Mantineans: he is said to have given laws to the people of Kyrene, and arriving at Delphi ... Demonax *basileus* of the Mantineans ... after allotting to some inhabitants of Barke ... in Mantinea ... Libya ... Herodotos also mentions Demonax, reporting he was given as a legislator to the Cyrenaeans by the Mantineans in accordance with an oracle.

BOOK 2

At Athens, tradition has it that the double-natured and earth-born Kekrops was, during his reign as king, the first to legislate. Of his laws the ... were highly esteemed; but Philochoros ...

225 [...] δὲν εἰδοκατῆ-
[ση. Φυλάρχου] (F 96) δὲ τὰ πῶ[ν]

col. II (desunt 28 lineae)

230 π[...]
 δια[...]
 σο[...]
 235 κα[...]
 5 κα[...]
 Βουζύγης νομοθετή-
 σαι μέγιστον δ' ἀ[...]
 235 ἐπὶ Λάτῳ δ' ἀπο[...]
 Ἀρχιμάχου δὲ ἀ[...]
 10 θει τοὺς νόμους, ἄλλους δὲ
 [δ]αρθόσται, χρηστ[...]
 [αὐ]ς ἄτ' εἶναι π[...]
 240 τ[...]
 15]επα[...]
]επα[...]
]ρο[...]
 [...] κη βουλευτῆς
 245 - προκοπίτης -

B

4 (3, 84) Ρωμαῖα. *Ant.* 4, 22,2-5: (2) Τῶν πρῶτων Ἀθηναίων νομοθετῶν Τριπτόλεμον παλαιότατον παρεκλήθημεν· περὶ οὗ Ἑρμῆτος ἐν δευτέρῳ Περὶ τῶν νομοθετῶν γράσει πῶτα· οὗσι δὲ καὶ Τριπτόλεμον Ἀθηναίους νομοθετήσαντα, καὶ τῶν νόμων ἀντὶ τοῦ τρεῖς ἔτη Ξενοκράτης ὁ φιλόσοφος (F 96) Ἡρόδοτος = F 252 Ἰσνάου Ρωμαῖα) λέγει διαμείβεσθαι

²² Βουζύγης νομοθετῆς / see esp. *Comfil. - Hist. Bloch* (1941: 35) ; Βουζύγης νομοθετῆς / see *Wies* (1972: 426) *Gallo et Gallo - Montanari et al.* (1992: 252)

(col. II) Buryges: [said] to have given laws; the poet Lasos also mentions him. Archimachos is said to have promulgated some laws and to have revised some others, and that the laws enacted by him were good ... 400 councillors

BOOK 2

4 As we know from tradition, Triptolemos was a very ancient Athenian legislator. Hermippus writes the following about him in the second book of his work *On Laughter*: "It is said that Triptolemos too gave laws to the Athenians, and Xenokrates the philosopher says that the fol-

Ἐλευσίνοι τοῦσδε· γονεῖς τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῶα μὴ
 σίνεσθαι. (3) Τοὺς μὲν οὖν δύο καλῶς παραδοθῆναι· δεῖ γάρ
 τοὺς μὲν γονεῖς εὐεργέτας ἡμῶν γεγεννημένους ἀντευποιεῖν ἐφ'
 ὅσον ἐνδέχεται, τοῖς θεοῖς δὲ ἀφ' ὧν ἔδωκαν ἡμῖν ὠφελίμων
 250 εἰς τὸν βίον ἀπαρχὰς ποιεῖσθαι. Περὶ δὲ τοῦ τρίτου διαπορεῖ,
 τί ποτε διανοηθεὶς ὁ Τριπτόλεμος παρήγγειλεν ἀπέχεσθαι τῶν
 ζῶων. (4) 'Πότερον γάρ,' φησὶν, 'ὄλως οἰόμενος εἶναι δεινὸν
 τὸ ὁμογενὲς κτείνειν ἢ συνιδῶν ὅτι συνέβαινε ὑπὸ τῶν
 ἀνθρώπων τὰ χρησιμώτατα τῶν ζῶων εἰς τροφήν ἀναιρεῖσθαι;
 255 Βουλόμενον οὖν ἡμερον ποιῆσαι τὸν βίον πειραθῆναι καὶ τὰ
 συνανθρωπεύοντα καὶ μάλιστα τῶν ζῶων ἡμερα διασῶζειν. Εἰ μὴ
 ἄρα διὰ τὸ προστάξαι τοῖς καρποῖς τοὺς θεοὺς τιμᾶν ὑπολαβὼν
 μᾶλλον ἂν διαμεῖναι τὴν τιμὴν ταύτην, εἰ μὴ γίγνοιτο τοῖς θεοῖς
 διὰ τῶν ζῶων θυσίαι.' (5) Πολλὰς δὲ αἰτίας τοῦ Ξενοκράτους καὶ ἄλλας
 260 οὐ πᾶν ἀκριβεῖς ἀποδιδόντος ἡμῖν αὐταρκεῖς τοσοῦτον ἐκ τῶν εἰρημένων, ὅτι
 τοῦτο νενομοθέτητο ἐκ τοῦ Τριπτολέμου.

F

5 (7; 88) ATHEN. 14, 619b: Ἦιδοντο δὲ Ἀθήνησι καὶ οἱ Χαράνδου νόμοι παρ'
 οἴνων, ὡς Ἑρμιππὸς φησὶν ἐν ἕκτῳ Περὶ νομοθετῶν.

FRAGMENT WITHOUT BOOK-NUMBER

6 (6; 87) ATHEN. 13, 555c: Καὶ γὰρ τὰς γαμετὰς ὁ καλὸς ἡμῶν ἐσπίταρ
 265 ἑταιρῶν Ἑρμιππον ἔρη ἐν τοῖς Περὶ νομοθετῶν ἱστορεῖν ὅτι ἐν Λακεδαίμονι
 εἰς οἰκῆματι σκοτεινὸν πᾶσαι ἐνεκλείοντο αἱ κόραι, συνεγκλειομένων καὶ
 τῶν ἀγάμων νεανίσκων· καὶ ἕκαστος ἢς ἐπιλάβοιτο, ταύτην ἀπήγεγ ἀπρικοῦν.
 Διὸ καὶ Λύσανδρον ἐζημίωσαν, ὅτι καταλιπὼν τὴν προτέραν ἑταίραν
 ἐβουλεύετο περικαλλεστέραν ἀγαγέσθαι.

²⁶⁶ καρποῖς *O* s.l. *B* *P* αἰῶν ἡμῶν : καρποῖς *V* ²⁶² Ἀθήνησι : Κατάνησι *Heiler*
 in *Philologus* 5 (1850) p. 421 ²⁶⁶ ἐνεκλείοντο *Kaildi* : συνεκλείοντο *A E*
²⁶⁸ συνεγκλειομένων *Kaildi* : συγκλειομένων *A* : *om.* *E* ²⁶⁸ ἑταίραν *A C E* : ἑταίραν *om.*
latta A s.l. om.

lowing three of his laws are still abided by in Eleusis: to honour
 one's parents, to worship the gods with offers of fruits, and nev-
 er to hurt animals. Xenokrates adds that the first two of these
 had rightly been given: it is indeed imperative to return—to the
 highest possible extent—the favours we receive from our par-
 ents, seeing they are our benefactors; it is likewise necessary to
 bring to the gods the first-fruits of what we receive from them
 for our sustenance. However, as regards the third precept, he
 (*sc.* Xenokrates) does not see clearly what Triptolemos had in
 mind when he ordered people to abstain from animals: 'Was it,'
 he writes, 'because he considered it horrible in principle to kill
 what is so close to our kind, or was it because he realized that
 man slaughters for his nourishment those animals which are
 most useful to him? In order to make life civilized he should
 have tried to preserve those animals which live close to man
 and, above all, which are domesticated. Unless, perhaps, he
 supposed that the precept to offer fruits to the gods would be
 much better observed if no animal sacrifices were made to
 them.' " Xenokrates gives yet more explanations, which are not all too
 accurate; still, from what is said above, it is for us sufficient to conclude that
 the latter law was promulgated by Triptolemos.

BOOK 6

5 The laws of Charondas, too, were sung at *symposia* in Athens, according to
 Hermippos in the sixth book of his work *On Lawgivers*.

FRAGMENT WITHOUT BOOK-NUMBER

6 In the course of his eulogy on married women, our noble host [*sc.* Laren-
 sis] referred to Hermippos as recording, in his work *On Lawgivers*, that at
 Lakedaimon all young girls [at set times] were shut up in a dark room,
 together with the unmarried young men; and each of the young men took
 home as his wife the girl he laid hold of, without a dowry. The very reason
 why they punished Lysandros was that he rejected the first 'companion' and
 made plans to marry a more beautiful one.

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2. ΠΕΡΙ ΤΩΝ ΕΠΤΑ ΣΟΦΩΝ

(T 8; F 9-20; 657)

Δ

9 (20; 16) DIOG. LAERT. 8, 88: Ἄλλὰ καὶ παρὰ τοῖς Ἑλλήσιν ἐπιφανέστατος ἐγένετο (sc. Εὐδοξὸς ὁ Κνίδιος; T 7 LASSERRE), γράψας τοῖς ἰδίῳις πολίταις νόμους, ὡς φησὶν Ἑρμιππὸς ἐν τετάρτῃ Περὶ τῶν ἐπτὰ σοφῶν, καὶ ἀστρολογούμενα καὶ γεωμετρούμενα καὶ ἕτερ' ἄττα ἀξιόλογα.

FRAGMENTS WITHOUT BOOK-NUMBER

10 (8; 6) DIOG. LAERT. 1, 42 (10, 1 DK): Ἑρμιππὸς δ' ἐν τῷ Περὶ τῶν σοφῶν ἐπτακαίδεκά φησιν, ὃν τοῖς ἐπτὰ ἄλλους ἄλλως αἰρεῖσθαι εἶναι δὲ Σόλωνα (T 106 MARTINA), Θαλήν (11 A 1 DK), Πιττακόν, Βίαντα, Χίλωνα, <Μύσωνα>, Κλεόβουλον, Περιάνδρον, Ἀνάχαρσιν, Ἀκουσίλαον (9 A 1 DK; FGHist 2 T 11a), Ἐπιμενίδην (FGHist 457 T 2 ter), Λεώφαντον, Φερεκίδην (7 A 2a DK; F 4 SCHIBLI), Ἀριστόδημον, Πυθαγόραν, Λάσον (p. 19; 55; 94-95 PRINIVTERA; T 6 BRUSSICH) Χαρμαντίδου ἢ Σισυμβρίνου, ἢ ὡς Ἀριστόξενος (F 86 WEIBLI II) Χαβρίνου, Ἑρμιονέα, Ἀναξαγόραν.

11 (16; 13) ATHEN. 10, 442f-443a: (442f) Ἐν δὲ τῇ πεντηκοστῇ ὁ Θεόπομπος (FGHist 115 F 227) περὶ Μηθυμναίων τάδε λέγει: "Καὶ τὰ μὲν ἐπιτήδεια προσθερομένους πολυτελῶς, μετὰ τοῦ κατακεῖσθαι καὶ πίνειν, ἔργον δ' οὐδὲν ἄξιον τῶν ἀναλωμάτων ποιόντας. (443a) Ἐπαύσαν οὖν αἰετοῖς τούτων Κλεομένης ὁ τύραννος, ὁ καὶ τὰς μιστροποῖς τὰς εἰθισμένας προαγορεύειν τὰς ἐλευθέρων γυναικῶν <καὶ> τρεῖς ἢ τέσσαρες τὰς ἐπιφανέστατα πορνευομένας ἐνδήσας εἰς σάκκους καταποντίσαι πρὸς προστάξας." Καὶ Ἑρμιππὸς δὲ ἐν τοῖς Περὶ τῶν ἐπτὰ σοφῶν Περιάνδρον τὸ αὐτὸ ποιῆσαι.

12 (18; 15ab) a) PROKL. In Hes. Op. 41 p. 23 PERTUSI = PLUT. F 26 SANDBACH: (...) Ἑρμιππὸς γὰρ ἐν τῷ <Περὶ> τῶν ἐπτὰ σοφῶν περὶ τῆς ἀλίμου

²⁹⁹ ἐν τετάρτῃ FP: om. B ²⁹⁹ Περὶ (...) σοφῶν BP: om. P^o ³⁰⁰ Καὶ ἕτερ' ἄττα ἀξιόλογα om. P^o ³⁰¹ τῶν σοφῶν: τῶν ἐπτὰ σοφῶν Lozinski ³⁰⁴ <Μύσωνα> Casaubonus ³¹³ <καὶ> addidit Wilamowitz ³¹⁴ ἐπιφανέστατα corr. Madvig: ἐπιφανέσταται A C ³¹⁴ πορνευομένας corr. Meineke: πορνευόμενες A: omisit C ³¹⁷ <Περὶ> add. Jacoby FGHist 31 F 1

2. ON THE SEVEN SAGES

BOOK 4

9 But Eudoxos also gained a lot of fame among the Greeks, having given laws to his fellow citizens and having written astronomical and geometrical treatises as well as other important works—thus Hermippus in the fourth book of *On the Seven Sages*.

FRAGMENTS WITHOUT BOOK-NUMBER

10 Hermippus in his work *On the Sages* says there are seventeen sages in all, of whom different selections of seven are made by different authors; these seventeen are Solon, Thales, Pittakos, Bias, Cheilon, <Myson>, Kleobulos, Periandros, Anacharsis, Akusilaos, Epimenides, Leophantos, Pherekydes, Aristodemos, Pythagoras, Lasos, son of Charmantides or Sisymbrios, or, according to Aristoxenos, of Chabrios, born at Hermione, Anaxagoras.

11 Of the people of Methymna Theopompos says the following in the fiftieth book [sc. of his *Philippika*]: "They conducted their daily business extravagantly, reclining and drinking, but did nothing that compensated for their expenditures. Consequently the tyrant Kleomenes put a stop to these practices; it was also he who gave orders to tie up in sacks the prostitutes who used to lure the free-born women into prostitution, together with three or four of those who most clearly led a debauched life, and to throw them into the depths of the sea." Hermippus writes in his work *On the Seven Sages* that Periandros took the same measures.

12 a) In his work *On the Seven Sages*, Hermippus says the following about the 'hunger-banishing' food (Herodotos in the fifth book of his *Story of Herakles* and Plato

... the first book of the Iliad also mentions that Heracles would not only a ...

... the first book of the Iliad also mentions that Heracles would not only a ...

... the first book of the Iliad also mentions that Heracles would not only a ...

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418 ... 419 ... 420 ... 421 ... 422 ...

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16 (17, 9, a) **DIOG. LAERT.** 1, 101-102: (101) Λέγει δὲ αὐτὸν (sc. Ἀνάχαρσις) Σουκράτης (F 7 GIANNANTASIO ANDRIA) εἰσελθὼν εἰς Ἀθήνας κατὰ τὴν περιαρχίαν ἐβδόμῃ Ὀλυμπιάδῃ ἐπὶ ἀρχόντος Εὐκράτους. Ἑρμιππος δὲ πρὸς τὴν Σόλωνος (F 129 MARTINA) οἰκίαν ἀφικόμενον τῶν θεραπόντων πινὴ κελεύσει μνηστῆσαι ὅτι παρῆν πρὸς αὐτὸν Ἀνάχαρσις καὶ βούλοιο αὐτὸν θεάσασθαι, ξένος τε, εἰ οἶόν τε, γενέσθαι. (102) Καὶ ὁ θεράπων εἰσαγγεῖλας ἐκαλεῖσθαι ἑαυτοῦ τοῦ Σόλωνος εἰπεῖν αὐτῷ, ὅτι περ ἐν ταῖς ἰδίαις πατρίδι ξένους ποιῶνται. Ἔθηκεν ὁ Ἀνάχαρσις ἐλὼν εἶπαι τῶν αὐτὸν ἐν τῇ πατρίδι εἶναι καὶ προσήκειν αὐτῷ ξένους ποιέσθαι. Ὁ δὲ καταλαγείας τὴν ἐπιμύθητον εἰσέφρησεν αὐτὸν καὶ μέγιστον φίλον ἐποίησάτο. **b)** ΡΙΛΤ. *Sol.* 5, 2-3 (= ΤΖΕΤΖ. *Chil. 4 Hist.* 9, 924-932): (2) Ἀνάχαρσιν μὲν εἰς Ἀθήνας θαυσι ἐπὶ τῆν Σόλωνος οἰκίαν ἐλθόντα κάτειν καὶ λέγειν, ὡς ξένος ἂν ἀφίκεται φίλον ποιησόμενος καὶ ξένος πρὸς αὐτὸν. Ἀποκριθεὶς δὲ τοῦ Σόλωνος ὡς οἰκοὶ βέλπιδόν ἐστι ποιέσθαι φίλος "οἰκοῦν" θάνατὸν τὸν Ἀνάχαρσιν "αὐτὸς ἂν οἰκοὶ σὺ ποιῆσαι φίλον καὶ ξένον πρὸς ἡμῶς." (3) Οὕτω δὲ θαυμάσαντα τὴν ἀρχίνοιαν τοῦ ἀνδρὸς τὸν Σόλωνος ἀξίωσθαι φιλοφρόνας καὶ χρόνον πινὴ παρ' αὐτῷ κατοσχεῖν, ἤδη τὰ δημόσια πράττειν καὶ συνεπιμένον τοῖς νόμοις.

17 (10; 10) ΡΙΛΤ. *Sol.* 6, 1-7: (1) Πρὸς Θαλῆν δ' εἰς Μίλητον ἐλθόντα τὸν Σόλωνος θαυμάζειν, ὅτι γάμον καὶ παιδοποιίας τὸ παράπαν ἡμέλει. Καὶ τὸν Θαλῆν τότε μὲν σιωπήσαι, διαλιπόντα δ' ἡμέρας ὀλίγας ἄνθρωπον παρασκευάσαι ξένον, ἀρτίως ἦκειν φάσκοντα δεκατοῦτον ἐξ Ἀθηναίων. (2) Πιθόμενον δὲ τοῦ Σόλωνος εἰ δὴ τι καινὸν ἐν ταῖς Ἀθήναις, δεδιδωγμένον ὁ χρὴ λέγειν τὸν ἄνθρωπον "οἶδεν" εἰπεῖν "ἕτερον εἰ μὴ νῆ Δία κεραιόσσην πινὸς ἦν ἐκφορὰ, καὶ προύπεμπεν ἡ πόλις." (3) Ἦν γὰρ υἱός, ὡς ἔθεσαν, ἀνδρὸς ἐνδόξου καὶ πρωτεύοντος ἀρετῇ τῶν πολιτῶν· οὐ παρῆν δ' αὐτῷ ἀποδημεῖν ἔθεσαν αὐτὸν ἤδη πολὺν χρόνον." (4) "Ὡς δυστυχῆς ἐκεῖνος" θάνατὸν τὸν Σόλωνος, "τίνα δ' ἀνόμαζον αὐτόν;" "Ἦκουσα" θάνατὸν τὸν ἄνθρωπον, "ἀλλ' οὐ μνημονεύω πλὴν ὅτι πολλὸς λόγος ἦν αὐτοῦ σοφίας καὶ δικαιοσύνης." (5) Οὕτω δὲ καθ' ἑκάστην ἀπόκρισιν τὸ θαυθε προσεγόμενον τὸν Σόλωνος καὶ τέλος ἤδη συνεταραχόμενον, αὐτὸν ὑποβαλεῖν τὸν ξένον, πινθαιόμενον μὴ Σόλωνος ὁ πεθηκὴς ἀνομάζετο. (6) Φήσαντος δὲ τοῦ ἀνθρώπου, τὸν μὲν ὀρμήσαι πινεῖν τὴν

³⁵³ εἰδὼν α: εἰδὼν α ³⁵⁵ εἰσεφρησεν *Diogenes*: εἰσεφρησεν *B*: εἰσεφρησεν *P*: εἰσεφρησεν *F* ³⁵⁶ Ὡς *U M A*: ὡ *S* ³⁵⁷ ὑποβαλεῖν *Reiske*: ὑποβάλλειν *codices* ³⁵⁸ ὁ πεθηκὴς: πεθηκὴς ³⁵⁹ ἀνομάζετο *S*: πεθηκὴς υἱὸς ἀνομάζετο *U M A*

16 a) Sosikrates says that he (sc. Anacharsis) came to Athens in the 67th Olympiad, during the archonship of Eukrates. Hermippos reports that on arriving at the house of Solon he ordered one of the servants to announce that Anacharsis had come to him and desired to see him and, if possible, to become his guest. The servant delivered his message and was instructed by Solon to tell him that as a rule men make guest-friends in their own country. Anacharsis immediately riposted and said that he (sc. Solon) was now in his country and, so, that it was proper for him to make guest-friends. And Solon, struck with amazement at his quick-wittedness, admitted him into his house and made him one of his best friends. **b)** It is said that when Anacharsis came to Athens and arrived at the house of Solon, he knocked on the door and said that he had come, a stranger, to make friends with him and enjoy his hospitality. When Solon replied that it was better to make one's friends at home, Anacharsis reportedly said: "Well then, since you are at home, make me your friend and guest." Solon was so amazed at this man's readiness of wit that he cordially invited him in and had him stay with him for some while, at the time when he was already involved in politics and drawing up his laws.

17 While paying a visit to Thales at Miletos Solon is said to have wondered at the fact that he did not care at all about marriage and procreation. Thales did not immediately respond to his guest's remark, but a few days later he arranged for a stranger to say that he had just arrived from Athens after a ten day journey. When Solon asked if there was any news from Athens, the man, who had been told what to say, answered: "There is none, except, that is, the funeral of a young man and the entire city following him to the grave, for he was the son—so they told me—of an honoured citizen who surpassed all in virtue; he did not attend his son's funeral as—still according to his fellow-citizens—he had been away from home already for a long time." "Such an unfortunate man!" said Solon. "What was his name?" "I heard the name," the man said, "but I cannot remember it; all I can recall is that they talked a lot of his wisdom and justice." At every answer Solon became increasingly frightened, until at last, much distressed, he told the stranger his name and asked him if the dead boy's father was called Solon. The man said he was; immediately Solon started beating his head and doing and saying everything else

κροῖσθαι καὶ πόλλα ποιεῖν καὶ λέγειν ὃ συμβαίνει πρὸς περιπαθόντας, τὸν δὲ
 Θαλῆν ἐπιλαβόμενον αἰσῆ καὶ γελάσαντα "κατὰ ται," ὄνομα "ὁ Σόλων,
 380 ἐμὲ γάρ με καὶ παιδοποιῶς ἀνίστηται, ὃ καὶ σὲ καταρείπει τὸν
 ἐργασμένον." (7) Ἀλλὰ θάρρει τὸν λόγον ἕνεκα τούτων· ἐν γὰρ εἶμι
 ἀληθεύς." Ταῦτα μὲν εἰς Ἑρμιπποῦ ἱστορεῖν φησι Παταῖκος, ὃς ἔφησεν
 τὴν Αἰσώπου (T 46 Pataikos) ψυχὴν ἔχειν.

18 (14; 12) Diog. Laert. 1, 72-73; (72) Ἐπελείησθε δ' (κ. Χίλων), ὃς
 385 φησὶ Ἑρμιπποῦ ἐν Πύθῃ, τὸν υἱὸν Ὀλυμπιονίκου ἀποσταμένου πηχῆς.
 Ἐπιθε δὲ αὐτῷ ὑπερβολὴ τε χαρῆς καὶ ἀσθενεία πολυετίας. Καὶ αὐτὸν
 πάντας αὐτὸν ἐπιτάξαι ἐνταμίωσιν παρέπεμψε.

Ἔστι δὲ καὶ εἰς αὐτὸν ἐπίγραμμα ἡμῶν (Anth. Pal. 7, 38):

390 73 Φοσῆρε, σὶ, Πολύδεσσα, ἔργο χαρῆς, σίνεσεν υἱὸς
 Χίλωνος πομπὴν χάριν εἶεν αἰσῆων.
 Εἰ δ' ἰ περὶ στασινοῦχον υἱὸν τῶνον ἡμῶσι γέθεις,
 αὐτὸν ἡμετέρων ἑμὲ πρὸς ἴσο θάνατος

19 (13; 14) Diog. Laert. 1, 106; Μύσον Στρυμόνος, ὃς φησὶ Σωκράτης
 F 8 Gnoskottasio Anaxila Ἑρμιπποῦ παραπρόθεμος, τὸ γένος Κρηεῖς
 395 ἐπὶ κωκὸς πρὸς Ὀτακίης ἢ Λακωνίης, εἰς τὴν ἐπὶ καταρθεῖται.

20 (23; 17) Diog. Laert. 1, 117-118; 120-121; (117) Φησὶ δ' Ἑρμιππος
 πόλεμον ἐφεστίως Ἐφεστίως καὶ Μάγνητα βουλούμενον κ. τὸν
 Φερεκίδα; F 26 Schibli πρὸς Ἐφεστίους νικήσαι πρὸς
 400 παρὼντας πύθην εἰη. Τῷ δ' εἰπόντως "εἰς Ἐφεσον," "ἐλκυσόν με αὐτὸν"
 εἶη "τὸν αἰετῶν καὶ θῆς εἰς τὴν τῶν Μάγνητων χώραν, καὶ ἀπὸρθεῖν
 αὐτὸν πρὸς πόλεως μετὰ τὸ νικήσαι αἰσῆθι με θῆναι" ἐπεστρωθῆναι τε αὐτὸν
 Φερεκίδῃ." (118) Ὁ μὲν <αὐτὸν> ἀπήγγελλεν· αὐτὸ δὲ μετὰ μισθὸν ἐπέδοντο;
 κρητύσθη τῶν Μάγνητων, καὶ τὸν τε Φερεκίδα ἠμετάλλασσαν θάπτου
 405 αἰσῆθι καὶ μεγαλοτρεπῶς τιμῶσαι. (...) (120) Ἔστι καὶ ἡμῶν αἰσῆθῶν αἶμα
 τὸ Φερεκίδα; Anth. Pal. 3, 126:

τὸν αἰετῶν Φερεκίδα,
 ὃν πύθην πρὸς Σίρως

³⁸ ἀποσταμένος πηχῆς P¹ P² P³; ἀποσταμένος δ' τ' ε ³⁹ ἐφεστίως, ἰσθῆθι; ἀποσταμένος
 Log ⁴⁰ <αὐτὸν> ad. Coll.

grieving people do and say. Thereupon Thales took him by the hand and
 said, laughing: "This is the very reason, Solon, why I have decided not to
 get married and have children, seeing it brings down even you, the most
 vigorous of all. But cheer up, for that story is quite untrue." Thus, ac-
 cording to Hermippus, is the story told by Patarkos, who alleged he
 possessed the soul of Aisopos.

18 According to Hermippus, Chilon passed away at Pisa right after he
 had congratulated his son on his victory in boxing at the Olympic
 Games. His death was caused by a combination of excessive joy and the
 weakness that comes with old age. And all present at the festival escorted
 him to his final resting-place.

I have written an epitaph on him also, which goes as follows:

I praise thee, Pollux, for that Chilon's son
 By boxing frays the olive chaplet won.
 Not at the father's fate should we regret;
 He died of joy; may such a death be mine.

19 Myson was the son of Strymon—so says Sosikrates, quoting Hermip-
 pos as his source—, a native of Chen, a village in the region of the One
 mountains or Lakonia; and he is counted among the Seven Sages.

20 Hermippus relates that once, when war was going on between Ephe-
 sos and Magnesia, Pherekydes was on the side of the Ephesians. One day
 he inquired of someone passing by where he came from; the reply ran
 "From Ephesos," upon which Pherekydes said, "Drag me by the legs and
 leave me in the Magnesian territory. Then report to your countrymen
 that they must bury me there after they have won the victory, and say
 that Pherekydes has commanded this." The man delivered the message.
 The next day the Ephesians attacked and defeated the Magnesians; they
 buried Pherekydes, who by that time had died, on the spot and did him
 great honour. (...) There is also an epigram of my own in the Pherecratian metre:

(121) ἐς φθειρας λόγος ἐστίν
 ἀλλάξει τὸ πρὶν εἶδος,
 θεῖναι τ' εὐθὺ κελεύειν
 410 Μαγνήτων, ἵνα νίκην
 δοῖη τοῖς Ἐφέσιοι
 γενναίοις πολιήταις.
 Ἦν γὰρ χρησιός, ὃν ἦδει
 μόνος, τοῦτο κελεύων
 415 καὶ θνήσκει παρ' ἐκείνοις.
 Ἦν οὖν τοῦτ' ἄρ' ἀληθές·
 ἦν ἢ τις σοφός ὄντος
 καὶ ζῶν ἐστὶν ὄνησις,
 420 χῶταν μηκέθ' ὑπάρχει.

3. ΠΕΡΙ ΠΥΘΑΓΟΡΟΥ (T 9; F 21-26; 27?)

A

21 (21; 22) *Ios. C. Ap.* 1, 163-165 (cf. *FGHist* 737 F 1): (163) (...) πολλοὶ δὲ καὶ περὶ αὐτὸν (sc. Πυθαγόραν) ἱστορήκασιν, καὶ τούτων ἐπισημοτάτος ἐστὶν Ἑρμιππος, ἀνὴρ περὶ πᾶσαν ἱστορίαν ἐπιμελής. (164) Λέγει τοίνυν ἐν τοῖς πρώτοις τῶν Περὶ Πυθαγόρου βιβλίων, ὅτι Πυθαγόρας, ἐνὸς αὐτοῦ τῶν συνουσιαστῶν τελευτήσαντος, τοῦνομα Καλλιφῶντος τὸ γένος Κροτωνιάτου, τὴν ἐκείνου ψυχὴν ἔλεγε συνδιατρίβειν αὐτῷ καὶ νύκτωρ καὶ καθ' ἡμέραν καὶ ὅτι παρεκελεύετο μὴ διέρχεσθαι τόπον ἐφ' ὃν ἂν ὄνος ὀκλάσῃ, καὶ πρὸς διψίων ὑδάτων ἀπέχεσθαι καὶ πάσης <ἀπέχειν> βλασφημίας. (165) Ἐπιπροστίθησι μετὰ ταῦτα καὶ τάδε: "ταῦτα δὲ ἔπραττε καὶ ἔλεγε πρὸς Ἰουδαίων καὶ Θρακῶν δόξας μιμούμενος καὶ μεταφέρον τις ἑαυτόν." Λέγεται γὰρ ὡς ἀληθὲς ὁ ἀνὴρ ἐκεῖνος πολλὰ τῶν παρὰ Ἰουδαίους νομίμων τὴν αὐτοῦ μετενεργεῖν φιλοσοφίαν.

⁴²⁴ αὐτοῦ *Thackeray Wiedé*; αὐτῶν *Naber* ⁴²⁶ καθ' *L*; μεθ' *editio princeps Naber* ⁴²⁷ καὶ ἐν *editio princeps*; ὃν *L*; οὐ ἀνεκὴ *Niese* ⁴²⁸ <ἀπέχειν> *inchoatū Horroloian, in ἀποκρίσει*
⁴³² αὐτοῦ *Naber Wiedé*; αὐτοῦ *Thackeray*

The famous Pherecydes, to whom Syros gave birth, when his former beauty was consumed by vermin, gave orders that he should be taken straight to the Magnesian land in order that he might give victory to the noble Ephesians. There was an oracle, which he alone knew, enjoining this; and there he died among them. It seems then it is a true tale: if anyone is truly wise, he brings blessings both in his lifetime and when he is no more.

3. ON PYTHAGORAS

BOOK 1

21 (...) many writers have reported about his life. The most distinguished of these is Hermippos, who was an attentive author in regard to every kind of research. For example, in the first book of his work *On Pythagoras*, he states that after one of Pythagoras' disciples named Kalliphon, a native of Kroton, had died, the former claimed that his pupil's soul was with him night and day. Hermippos also says that Pythagoras prescribed not to walk past any place where an ass has crouched down [sc. without stopping], to abstain from water that causes thirst and to avoid all kinds of defamation. To this he then adds the following: "In practising and saying this he imitated and appropriated the beliefs of Jews and Thracians." Indeed, it is truly said that that well-known man adopted many Jewish customs in his own philosophy.

[Πυθίου] κτλ.

(CHAMAILEON F 2c WEHRLI IX = F 2c GIORDANO and KLEARCHOS F 69d WEHRLI III follow)

- 485 **b)** I. BEKKER (ed.), *Anecdota Graeca*, I. *Lexica Segueriana*, Berlin, 1814, p. 233, 13-16: Γνωθι σαυτὸν ἀπόφθεγμα, οἱ δὲ Χείλωνός φασιν. "Ἐρμιππος δὲ Δελφῶν εὐνούχον φησιν εἰρηκέναι τὸ γνωθι σαυτὸν καὶ ἐν τῷ ναῶ ἐπιγράψαι (CHAMAILEON F 2b WEHRLI IX = F 2b GIORDANO follows). **c)** SCHOL. PLAT. *Phil.* 48c p. 53 GREENE: Παροιμία γνωθι σαυτὸν, ἐπὶ τῶν ὑπὲρ δυνάμιν κομπαζόντων. Λέγουσι δὲ οἱ μὲν Χίλωνος εἶναι τὸ ἀπόφθεγμα, οἱ δὲ Λάβυος εὐνούχου τινὸς νεωκόρου κτλ.
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- 30** (42; 48) ATHEN. 15, 696a - 697b: (a) Ἄλλὰ μὴν καὶ τὸ ὑπὸ τοῦ πολυμαθεστάτου γραφὲν Ἀριστοτέλους εἰς Ἑρμείαν τὸν Ἀταρνέα οὐ παιὰν ἐστίν, ὡς ὁ τὴν τῆς ἀσεβείας κατὰ τοῦ φιλοσόφου γραφὴν ἀπενεγκάμενος Δημόφιλος εἰσέδωκε, (b) παρασκευασθεὶς ὑπ' Εὐρυμέδοντος, ὡς ἀσεβοῦντος καὶ ἄδοντος ἐν τοῖς συσσιτίοις ὀσημέραι εἰς τὸν Ἑρμείαν παιᾶνα. Ὅτι δὲ παιᾶνος οὐδεμίαν ἔμφασιν παρέχει τὸ ἄσμα, ἀλλὰ τῶν σκολίων ἐν τῇ καὶ αὐτὸ εἶδος ἐστίν ἐξ αὐτῆς τῆς λέξεως (F 675 ROSE = - GIGON) φανερόν ὑμῖν ποιήσω
- Ἄρετὰ πολύμοχθε γένοι βροτεῖω,
θήραμα κάλλιστον βίω,
σᾶς πέρι, παρθένε, μορφᾶς
- 495 (c) καὶ θανεῖν ζηλωτὸς ἐν Ἑλλάδι πότμος
καὶ πόνους τλῆναι μαλεροῦς ἀκάμαντας
τοῖον ἐπὶ φρένα βάλλεις
καρπὸν ἰσαθάνατον χρυσοῦ τε κρείσσω
καὶ γονέων μαλακαυγήτοιό θ' ὕπνου.
- 500 Σεῦ δ' ἔνεχ' οἱ Διὸς Ἡρακλέης Λήδας τε κοῦροι
πόλλ' ἀνέτλασαν ἔργοις σὺν ἀγρευόντες δύναμιν.
- (d) Σοῖς δὲ πόθοις Ἀχιλεὺς Αἴας τ' Αἶδα δόμον ἦλθον.
- 505 Σᾶς δ' ἔνεκεν φίλιου μορφᾶς καὶ Ἀταρνέος ἔντροφος ἡελίου χήρωσεν αὐγᾶς
Τοιγὰρ ἀοίδιμον ἔργοισ' ἀθάνατόν τε μιν αὐξήσουσι Μοῦσαι,
Μνημοσύνης θύγατρει, Διὸς ξενίου σέβας αὐξουσαι φιλίας τε γέρας βεβαίαι.
- 510 Ἐγὼ μὲν οὐκ οἶδα εἰ τίς τι κατιδεῖν ἐν τούτοις δύναται παιανικὸν ἰδίωμα, (e) σαφῶς ὁμολογούντος τοῦ γεγραφότος τετελευτηκέναι τὸν Ἑρμείαν δι' ὃν εἰρηκεν "σᾶς γὰρ φίλιου μορφᾶς Ἀταρνέος ἔντροφος ἡελίου χήρωσεν αὐγᾶς." Οὐκ ἔχει δ' οὐδὲ τὸ παιανικὸν
- 515 ἐπίρρημα, καθάπερ ὁ εἰς Λύσανδρον τὸν Σπαρτιάτην γραφεὶς ὄντως παιᾶν, ὃν φησι Δοῦρις

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- b)** Know thyself: an apophthegm, by some attributed to Cheilon. Hermippos, however, asserts that "Know thyself" was coined and inscribed in the temple by a Delphic eunuch. **c)** Know thyself: regarding people who boast beyond their power. Some say the apophthegm was coined by Chilon, others by one Labys, a eunuch and temple-warden.

- 30** Let me add to this that the composition addressed by the most learned Aristotle to Hermias of Atarneus is not a paean, as alleged by Demophilos, he who, suborned by Eurymedon, caused an indictment to be drawn against the philosopher on a charge of impiety, on the ground that he committed blasphemy by singing a paean to Hermias every day during the common meals. That the song furnishes no evidence of being a paean, but rather is one kind of skolion in itself, I will show from its own words:

Arete, bringer of toil to the race of mortals,
the fairest quarry in life,
for the sake of thy maiden beauty
is death itself a fate to be prized in Hellas,
or the suffering of labours continued and endless.
Such imperishable reward dost thou implant in the mind,
reward above gold or ancestry or soft-eyed sleep.
For thy sake Herakles, born of Zeus, and the sons of Leda
suffered many a trial, seeking by deeds to win thy power.
Through longing for thee did Achilles and Ajax come to the house of Hades,
and now for the sake of thy dear beauty has the nursling of Atarneus widowed the
sun's light.
So are his deeds a subject for song, and the Muses, Memory's daughters,
will raise him to immortality, as they honour the name of Zeus
the hospitable and the meed of friendship unsevered.
[transl. GUTHRIE VI (1981: 32-33)]

I do not know how anyone can discern in these verses anything specifically characteristic of the paean. First of all, the writer clearly admits that Hermias is dead when he says, "and now for the sake of thy dear beauty has the nursling of Atarneus widowed the sun's light." Furthermore, there is no refrain, characteristic of the paean, as there is in the true paean composed in honour of the Spartan Lysandros, which according to Duris in his

- (JGHist 76 F 26) ἐν αἷς Σαμίαν ἐπιτραπομένης Ἰάριος ἀλεῖσθαι ἐν Σάμῳ. Πάντες δ' ἐστίν καὶ ὁ εἰς Κρατερόν τὸν Μακεδόνα γραφεὶς (JGHist 342 T 3), ὃν ἐξεκλήγατο Ἀλεξίνος ὁ διαλεκτικός (T 91 Dörrie = SSR II C, 15), (F) φησὶ Ἑρμῖπος ὁ Καλλιμάχειος ἐν τῷ πρώτῳ Περὶ Ἀριστοτέλους. Αἰθεταὶ δὲ καὶ οἷος ἐν Δελφοῖς, λυρίζοντός γέ τινος παιδός. Καὶ ὁ εἰς Ἀθήνας δὲ τὸν Κορίνθιον Ἀλεξίους παῖρα, ὃν ἄδουσιν Κορίνθιοι, ἔχει τὸ παλαικὸν ἐπίθετον. Παρέθετο δ' αἷον Πυλάμῳ ὁ περιηγητής (F 76 p. 113 PRELLER = FHG III, p. 137, F 76) ἐν τῇ προ- Ἀράθῳ Ἐπιστολῇ. Καὶ ὁ εἰς Πτολεμαῖον δὲ τὸν πρώτον Αἰγύπτου βασιλευσάντα ποιῶν ἐπος, ὃν ἄδουσιν Ῥόδοι, ἔχει γὰρ τὸ ἰη καὶ τὸ ἐπίθετον. (537a) ὡς φησὶ Γόργιος (JGHist 515 F 19) ἐν τῷ Περὶ τῶν ἐν Ῥόδῳ θυσίων. Ἐπ' Ἀντιγόῳ δὲ καὶ Δημοφρόνῳ φησὶ Φύλακος (JGHist 328 F 165) Ἀθηναίους ἄδειν παιδίας αἷας πεποιημένους, ὡς Ἑρμῖππος τὸν Καζιμαρόν, ἐπαύλιον γενόμενον τὸν παιδίας ποιησάντων πένητων καὶ τῷ Ἑρμῖππῳ προεφθένας. Ἀλλὰ μὴν καὶ αἷος Ἀριστοτέλους (F 645 Rose = — Γιωργι, ἐν τῇ Ἀκαδημικῇ πρὸς ἀσβετίας, εἰ μὴ κατασκευασταὶ ὁ λόγος, φησὶν: "Ὅτι γὰρ ἂν ποτε Τρυφίη θύειν ἂν, ἀθανάτου ὡς προαιρούμενος ὡς θνητῶ μόνον κατασκευάζειν καὶ ἀθανατίζειν τὴν φύσιν θεοποιήσας, ἐπιταίριος ἂν τιμῆς ἐκόσμηται τὸ σῶμα."

B

31 (c. 49) Ditt. In Dem. Phil. 10, 32 col. 4, 66-68; col. 5, 20-21; col. 6, 50-51 p. 13, 15, 22 REARSON — STERNENS:

- col. 4,66 [ἐν αἷς ἄλλοι τ]ε κ[αὶ] θε[ο]ποι[ο]ς (JGHist 115 F 291) ἐν τῇ ἔσση
535 [κ[αὶ] τεταρ]τακ[ο]στή τὸν Περὶ [Φίλι]ππου
[οἰκισ]τῆ γάρ γραφει] καὶ.
(omit)
- col. 5,20 ἀνα[σταυρω]θεῖ[ς] (sc. Ἑρμῖας) τῶ[ν βί]ον [ἐκελε]ύ-
θησεν καὶ.
540 (omit)
- col. 6,50 Ἀλλὰ γάρ [ἐ]τι διαλλάττουσι κ[αὶ] π[ερὶ] τῆν σὺλ]ληψιν αὐ-
τοῦ (sc. Ἑρμῖου τοῦ Ἀταρνέως τυράννου) κ[αὶ] τὸν θάνατον.
Ἑρμ[ῖπος] γάρ ἐν τῷ Περ-
545 ρὶ Ἀριστοτέλους β' ἐν το[ῖς δεσμο]ῖς φη[σιν] αὐ-
τὸν τελευτήσαν' αἰ δ' ἔπι[ο] βασιλ[έως] βασι-
[νο]θέντα ἀνα[σταυρω]θήνα[ι], καθ' ὅπερ προέκ-
55 κειται· οἱ δ' ἐ[κ] αὐτῶν ἐ[σχ]ατ[α] παθεῖ[ν] μὴ δ[ὲ] ἐν

549 πρώτος : β καὶ γ Ριζία

work entitled *Chronicles of Samos* was sung in Samos. The poem written by Alexinos the dialectician in honour of Krateros of Macedon is, according to Hermippus the Callimachean in the first book of his work *On Aristotle*, also a paean. Moreover, it is sung at Delphi to the accompaniment of a lyre played by a boy. Again, the hymn sung by the Corinthians in honour of Agemnon of Korinthos, the father of Alkyone, has the true paeanic refrain; this is quoted by Polemon the Perieget in his *Letter to Anathion*. So, too, that in honour of the Ptolemaios who first became king of Egypt, which the people of Rhodos sing, is a paean, for it has the refrain *Le paian*, according to Gorgon in his work *On the Rhodian Festivals*. Philochoros writes that the Athenians sang paeans, composed by Hermokles of Kyzikos, in honour of Antigonos and Demetrios; this Hermokles had been judged the best in a competition contested by all writers of paeans. But let us return to Aristotle. In his *Defence against the Charge of Impiety* he himself says (if the speech is not a forgery, that is): "If I had had the intention to sacrifice to Hermias as to a god, I would not have built for him the monument as for a mortal; nor would I have honoured his body with funeral rites if I had wished to make him into the nature of a god."

BOOK 2

31 Among them, we encounter Theopompos in the 46th book of the *Philippika*, he writes the following: (...)

Hermias died crucified.

(...)

Moreover, writers also disagree concerning his (sc. Hermias', the tyrant of Atarneus) capture and death. Indeed, as reported by Hermippus in the second book of his work *On Aristotle*, he died in captivity, but some hold that he was tortured by the king and was crucified, as it has been reported above, while others (as, for instance, Kallisthenes) assert that he suffered the worst pains without disclosing any of the provisions of his collusion with Philip.

[πῶ]ν Φιλίππου συνεγνωσμένων [όμ]ολο[γ]ή-
σαντα, καθάπερ ὁ Καλλισθένης (FGHist 124 F 3). Ἐπὶ δ' οἱ
550 μὲν ἐν τῇ Αἰολίᾳ Κατάνῃ πα[σι]ν αὐτῶν
συλληφθῆναι, οἱ δ' ἐπέριθεν.

FRAGMENT WITHOUT BOOK-NUMBER

32 (41; 44) DIOG. LAERT. 5, 1: Ἀριστοτέλης Νικομάχου καὶ Φαιστίδος Σταγειρίτης.
Ὁ δὲ Νικομάχος ἦν ἀπὸ Νικομάχου τοῦ Μαχάονος τοῦ Ἀσκληπιοῦ, καθά-
φθην Ἑρμιππος ἐν τῷ Περὶ Ἀριστοτέλους καὶ συνεβίου Ἀμύντα τῷ Μακεδόνα
555 βασιλεῖ ἰατροῦ καὶ φίλου χρεῖα.

33 (41; 45) DIOG. LAERT. 5, 2-3: (2) Φησὶ δ' Ἑρμιππος ἐν τοῖς βίαις ὅτι
πρεσβεύοντας αὐτοῦ (κ. Ἀριστοτέλους) πρὸς Φίλιππον ὑπὲρ Ἀθηναίων
σχολάρχης ἐγένετο τῆς ἐν Ἀκαδημείᾳ σχολῆς Ξενοκράτης· ἐλθόντα δὲ
αὐτῶν καὶ θεασάμενον ὑπ' ἄλλω τὴν σχολήν, ἐλέσθαι περίπατον τὸν ἐν
560 Λυκείῳ καὶ μέχρι μὲν ἀλείμματος ἀνακάμπτοντα τοῖς μαθηταῖς
συμφίλοσοφεῖν ὅθεν περιπατητικούς προσαγορευθῆναι. (οἱ δ', ὅτι ἐκ νόσου
περιπατοῦντα Ἀλεξάνδρῳ συμπαρῶν διελέγετο ἅττα). (3) Ἐπειδὴ δὲ πλείους ἐγένοντο
ἤδη, καὶ ἐκάθησεν εἰπὼν

αἰσχρὸν σιωπῆν, Ξενοκράτην δ' εἶναι λέγειν (cf. EUR. F 796 NAUCK²).

565 Καὶ πρὸς θεοὺς συνεγίμναζε τοὺς μαθητάς, ἅμα καὶ ῥητορικῶς ἐπισκῶν.

5. ΠΕΡΙ ΘΕΟΦΡΑΣΤΟΥ

(T 11, 20; F 34-38)

FRAGMENT WITHOUT BOOK-NUMBER

34 (45; 52) DIOG. LAERT. 2, 55: Φησὶ δ' Ἀριστοτέλης (F 68 ROSE = F 38 GROSS) ὅτι
ἐγκώμια καὶ ἐπιτάφια Γρύλλου μυρία ὅσα συνέγραψαν, τὸ μέρος καὶ τῷ πατρὶ

⁵⁵² Φαιστίδος Buhle & Dion. Hal. Antiq. 1, 5, et epigrammate in vita Marciana (Rosk, p. 426, 14);
φαιστίδος B; φαιστιάδος P Suda; ἐφαιστιάδος F ⁵⁵³ Μαχάονος; Μαχάονος F; Μαχάονος
B ⁵⁵⁴ δ' Ἑρμιππος B P; δὲ καὶ Ἑρμιππος F ⁵⁵⁵ δὴ; δὲ u ⁵⁵⁶ ἄλλω; ἄλλω F
⁵⁶⁰ περιπατητικούς Reiske in Hermes 24 (1889) p. 311; περιπατητικῶν codices Long
⁵⁶¹ συμπαρῶν cod. Hicks Long Gigante Wehli; συμπεριπατῶν Cobet Düring; περιπατῶν (—)
συμπεριπῶν Richards in CR 18 (1904) p. 345 ⁵⁶⁷ συνέγραψαν Pearson; συγγράμματα
codices

Also, some state that he was arrested in Katane, in Aiolis, while others claim that this
happened elsewhere.

FRAGMENT WITHOUT BOOK-NUMBER

32 Aristotle was the son of Nikomachos and Phaistis and a native of Stageira. Accord-
ing to Hermippos in his work *On Aristotle*, Nikomachos was the descendant of
Nikomachos son of Machaon and grandson of Asklepios; he was also court
physician and counsellor of king Amyntas of Macedon.

33 Hermippos relates in his biographies that, while Aristotle was away at
Philip as an ambassador on behalf of the Athenians, Xenokrates became
head of the Academy. When on his return he found the school had a new
leader, he chose a gallery in the *Lykeion* where he used to pace up and
down discussing philosophy with his pupils until it was time to put on
ointments; this earned them the epithet 'Peripatetics' (others say that the
name was given to him because, when Alexander was recovering from an illness and
taking daily walks, Aristotle joined him and discussed certain matters with him). In
time, the number of his pupils increased considerably; he then sat down to lecture,
explaining:

It were base to keep silence and let Xenokrates speak.

He also taught his disciples to discourse upon a set theme, besides exercising them in
rhetoric.

5. ON THEOPHRASTOS

FRAGMENT WITHOUT BOOK-NUMBER

34 Aristotle says that a huge number of authors have composed an encomium or an
epitaph in honour of Gryllos, partly also as a compliment to his father. And indeed,

6. ΠΕΡΙ ΤΩΝ ΑΠΟ ΦΙΛΟΣΟΦΙΑΣ
ΕΙΣ <...> ΚΑΙ ΔΥΝΑΣΤΕΙΑΣ ΜΕΤΕΣΤΗΚΟΤΩΝ
(F 12; F 39-40; 277-700)

FRAGMENTS WITHOUT BOOK-NUMBER

390 39 (= 89) P. Herc. 1021 col. 10, 40 - col. 12, 41 + P. Herc. 164 fr. 22, 24-25, 29, 33 = p. 216-227, 493-500 Gaisler [cf. Dawkins (1991): 141-143, 232-234]:

P. Herc. 1021

P. Herc. 164

col. 10 (...) = τοῦ μέντοι [H-λ-]

col. 11 ἀγέας [τ]ῶν Χαίρωνος, ἐπει-

395 δῆπερ οὐφ' ἐν > ἐπιποδῶν ἐσ-
τι, παραθετόν δ' καταχθ-

[ρα]σεν Ἑρμιππος ἐν τῶν Πη-

3 [ρ]ι τῶν ἀπὸ φιλοσοφίας εἰς

[...][ΙΣΤ][ΙΑΣ καὶ δυναστει-

600 [ας μεθε]στηκότων = Χαί-
ρων δ' ὁ ἑλληγιεὺς ἐν Ἀ-

καδημείῳ μ[έν] παρὰ Πλά-

10 τῶν[ι] καὶ Ξενοκράτει

ἐμ[νε]ν[ε]ν, ἀ[λλ]ὰ γενικηκῶς

605 [τὸν πάλ]ην ἀνδ[ρα]ς ἀπτόδ

δ[ί]ε ἢ ἤ τις, κα[θ]ὰ λέ[γε]ται[ν.]

[τ]ῆς δὲ Πηθ[ί]οις, οὐκέτι

15 [κ]ατὰ τὸν γεγ[να]ί[σ]εν ἀ[ρ]ισ-

τ[ὸν] τ' [ἀνδρ]α ὄσοι[α] τ[ε]τ[ε]α[ν], τὸν fr. 22 (cf. Dikaiarchos F 40 Wilamowitz)

610 [δ]όντι[α δὲ] τὰ ἴσων ἰσ[α, καθ]ὰ[.]

[περ Δικαίω]ρ[χ]ός θ[η]σ[α]ν[ν.]

[τα] δ' ὄσ[ε]ρ[ε] ἴσων ἴσων καὶ

[τὸ] πέρας [ι] ἀκον[ί]τι, ὅς

390 [...][ΙΣΤ][ΙΑΣ] : [ἀρ]ισ[τ]ίας Ἀβέλις : [ἀρ]ισ[τ]ίας Γάϊος Δυναμῆ : [εὐ]ρανεύσης Βακχίος von Wilamowitz-Moellendorf (1881: 46 n.3) Leo (1901: 124) Dübner - Schubart (1906: 1111ff) n. 2) Hübner (1912: 846-847) Wilam. Suppl. I (1974: 36) 394 Ξενοκράτει / ἐμ[νε]ν[ε]ν Gaisler : Ξενοκράτει [οὐκ] / ἐμ[νε]ν[ε]ν Ἀβέλις 395 [τ]ῆς δὲ Πηθ[ί]οις (...) ὄσοι[α] τ[ε]τ[ε]α[ν] Gaisler : [τ]ῆς δὲ Πηθ[ί]οις κατὰ[.] / [κα]τὰ τὸν γεγ[να]ί[σ]εν ὄσοι[α] τ[ε]τ[ε]α[ν] / T.-T. [...][ἀνδρ]α[ν] Ἀβέλις + Pausanias 7, 23, 7

6. ON THOSE WHO CONVERTED FROM PHILOSOPHY
TO <...> AND THE EXERCISE OF POWER

FRAGMENTS WITHOUT BOOK-NUMBER

39 Still, since there is no impediment, a citation is in place of what Hermippus has put down with regard to the man from Pellene, Chairon, in his work On Those who Converted from Philosophy to <...> and the Exercise of Power: "At first, Chairon of Pellene sojourned in the Academy with Plato and Xenokrates, but after having won victories over men in wrestling without falling—two or three times, so it is said, [in the Olympic Games], and thrice in the Pythian Games—he no longer submitted himself to the principles of the high-minded and noblest man (i.e. Plato), who advocated "the equal rights of equals," as Dikaiarchos reports. Indeed, because he had achieved

[Ἄλλ' ὅτε ἀ]προδειξίμ[ενος]
 20 [διὰ τῆς τύχης] ἔργα κα-
 [λά, οὐδέ τι ἐξίσησεν με] τὰ τῶν
 615 [φίλων τῆν τοῦ Πλάτωνος] ζα-
 [φῆν]. Κ[α]ὶ Ε[ἰ]...[...].ΣΤΟΣΠ[...]
 [...]ΔΟΝ Δ[...].Α[...].ΗΤΟΤ[...]
 25 [.....]. Ἄλλὰ [δι]ὰ τ[ῆ]σ[υ]-
 [τα αἰσῶν κατ]ατρονοῦν[τα]
 620 [πάντας καὶ σ]φιδ[ρ]α περι-
 [βλεπτον ὁ Μακεδόν] τ[ύ]ραν-
 [νον τῆς πα]τρι[δ]ος κ[α]τέσ-
 30 [τησε νεαν]ι[κόν]. Ὑπεμ[ει]-
 [δία δ', ὡς ἴσ]μεν, τῶν προσ[ώ]-
 625 [παι λέγων] Ἀντιπάτ[ρ]ου [πρεσ-]
 [βε]ύ[σα]σ[ι]ν, δι[ὰ] Κορράγ[ου] τῶν
 [τε] πό[τε] μετὰ τῶ[ν] κα-
 35 λῶν ἐν Πελοποννήσῳ
 στρατιῶν κατασχόν-
 630 [τα τὴν πατρίδα] τοῖς μὲν
 [πολίτας ἐ]βαλεῖν, τοῖς δού-
 39 [λοῖς δὲ τὰ] κτήματά [τε]
 635 12 τ[ῶν] κ[α]τ[ύ]ριον καὶ τὰς γυν[α]ίκας
 δούνας. Φαινίας δ' αἰ[τ]ῆ[σ]ιν [λέ-]
 γει φύλακτον ἐν πλεονε-
 ξίᾳ γενόμενον καὶ τῆ[ς] γ' Ὀ-
 5 λυμπικῆς νίκης [ἔ]τι κατ' ἀξι-
 ὄν τύραννον [ἰ]στανή[ν]αι
 γενηκόν. Ἐπ[ι]χειρήσαι δὲ
 640 τινες αἰσῶν λέγουσι κ[α]ὶ
 πάλιν κτίσαι. Καὶ ράγευσθ
 10 ἔγγης τῶν κα[λ]ομένων[ν]
 Μεγαρικ[ῶν] ὡστερ οἰ[κε]ί-
 645 ὶων τε[λ]μάτων. Καὶ αἰσῶν
 λέγεται σφιδρα ἐπιθ[έ]-

[δικ]αίμαρχ[ος] ἦσαν. [κα-]
 [λα]ίοντα = Ἄλλ' ὅτε [κα-]
 θεξόμενος διὰ [τῆς]
 τύχης ἔργα κα[τά] τῶν
 [κέ]τι ἐξίσησεν [μετα]

fr. 24 [πολίτας ἐκβ]αλεῖν
 [τοῖς δούλοῖς δ]ὲ [τὰ]
 [κτ]ήματά[υ] τε τῶν κ[α]τ[ύ]-
 [ρι]ων καὶ τὰς γυνῆκας
 δούνας. [Φαι]νίας [δ'] αἰ-
 τῶν λέγ[ει] φύλακτον
 fr. 25 [ἐν πλεονεξίᾳ] γενό-
 [μεν]ον [ἴ]σταν[ον] καὶ
 [τῆς] γε [Ὀλυμπικῆς νί-]

609 [κατ]ατρονοῦν[τα] Gaisr : [κατ]ατρονοῦν[τας?] Meiler 423 [νεαν]ι[κόν] Gaisr et al. 12, 7

deceitful deeds through his vigour, he did not uphold the Platonic way of life anymore in contact with his friends. (...) However, precisely because of these things the Macedonian (i.e. Alexander the Great) established this man, who looked down on all and yet was generally admired, as an insolent tyrant in his hometown. We all know that he had a shy twist to his mouth when he reported to ambassadors of Antipatros that, with the help of Korragos and his valiant soldiers who at the time were stationed on the Peloponnese, he had taken firm control of his hometown, on the one hand by exiling the citizens, and on the other by bestowing on the slaves the properties and the spouses of their masters. Phainias states that he became covetous of honour, thinking solely of his own advantage, and that he revealed himself as an insolent tyrant in accordance with [the arrogance resulting from] his Olympic victory. Some report that he even attempted to found a city called Chaïsoneia in the vicinity of the so-called Megarian Marches, as if they belonged to him. He is also said to have conceived the plan of digging a

μενο[ν ἐν τῷ Ἰσθμῷ] π[ό-]
 15 ρο[ν] δι[ορύττειν ἀπ]οχρῶν[τα]
 τῆ[ς] ἐνώ[σεως ἀτυχ]εῖν. Κα[ὶ]
 [...]ΚΟΟΤ[.....]ΕΝΜΕΝ[.]
 650 [...]ΕΙΤΑ[.....]ΣΔΩ[.]
 [...]Σ[.....]ΩΝΣΟ[.]ΕΝ[.]Ι
 20 [...]ΙΩΣΑ[.]ΟΝΤΑΣ
 [...]Ν. Ὅ δ' εἰρημένο
 δ[ὴ] Ξεν]οκράτ[η]ς σχολῆν
 655 [παρεῖχε καὶ ἠ]ρεμ[ό]τητα
 [τὸ μὲν αἰνῶν, τὸ δὲ μαλ]θακῶς
 25 [ψέγων, ὥστε καὶ αἰδ]οῖ καὶ τ[ι-]
 [μῆι κατώρθο]ν [με]τὰ τοῦ[του]
 [στάς, ἕως ἔλιπε τὰς τε] Ἀ-
 660 [θήνας καὶ Ξενοκράτους]
 [τὰς ἀ]ιτήσεις κα[ὶ] α[ἰ]γ[έ]σεις.
 30 [Καὶ πολλοὶ μ]ὲν [συνίστα-]
 [νον - ὁμοῦ δέει - κύριον αὐ-]
 [τόν, ὃν τοιαύτην διατρι-]
 665 [βὴν τελειώσαντα ὡσεὶ]
 λ[α]β[ό]μενον σοφίαν ἐθεῶν-
 35 τ[ο]· οἱ δ' ἔδεισαν] αὐτόν. [ὡς]
 ἦπο[με]ν[ιδ]ιῶν μὲν εἶπε σ[αφῶς]
 [π]ρὸς τοὺς Ἀ[π]ντιπ[ά]τρου
 670 πρέσβεις, α[ὐ]τῶι διὰ Κ[ο]ρ-
 ράγου καὶ τῶν μετὰ
 40 τούτου χιλίων ἐν Πε[λο-]
 ποννήσῳ [καλῶς χωρεῖν.]

40 (52, -; 91, 90) a) ATHEN. 4, 162c-e: (c) (...) ὅς (sc. Περσαῖος; SVF I F
 675 452; lacking sub FG¹Hist 584 T 5) περὶ ταῦτα (sc. συμποτικά) τὴν διάνοιαν
 αἰετὶ στρέφον πιστευθεῖς, ὡς φησὶν Ἑρμιππος, (d) ὑπ' Ἀντιγόνοιο τῶν
 Ἀκροκόρινθον κωθωνιζόμενος ἐξέπεσεν καὶ αὐτῆς τῆς Κορίνθου.

650 15-19 : sonrapp. col. 10, 15-19 653 19-21 : [δ]ι- / [κην δικα]ίως λ[αβ]όντας /
 [ἀναφρεῖ]ν Gaiser 654 sonrapp. col. 10, 22 661 sonrapp. col. 10, 29-30

canal, sufficiently deep [for shipping traffic], through the Isthmos, without
 succeeding in joining [the seas]. (...) The aforementioned Xenokrates, on the
 contrary, offered a serene education, giving praise and mild criticism alike,
 so that through reverence [for his master] and recognition [of his master],
 his (sc. Chairon's) training proceeded prosperously as long as he stayed with
 him; all this was over when he left Athens and the demands made on him by
 Xenokrates as well as the latter's praising. There were many who recom-
 mended him as ruler—though not entirely without fear—because they re-
 garded him as one who had acquired wisdom, having completed such a high
 training. Others, however, dreaded him, because he had clearly had a sly
 twist to his mouth when he said to Antipatros' envoys that his affairs were
 prospering, thanks to the assistance given by Korragos and the thousand
 soldiers encamped with him on the Peloponnesos."

fr. 33 [τήτα τ]ὸ μὲν α[ἰνῶν, τὸ]
 [δὲ μαλθακῶς ψέγων, ὡς-]
 [τε καὶ αἰ]δοῖ κα[ὶ] τιμῆι
 [κατώρθο]θου μετὰ [του-]
 [του στ]άς, ἕως [ἔλιπε]
 [τὰς] τε Ἀθήν[ας καὶ]
 [Ξεν]οκράτ[ου]ς [τὰς αἰ-]
 [τήσεις κα]ὶ αἰνέσ[εις].
 fr. 29 Καὶ πολλοὶ μὲν [συνίς-]
 τανον ὁμοῦ δέ[ει κύ-]
 ριο<v> αὐτόν, ὃν τοι[αύτην]
 διατριβὴν τελει[ώσαν-]
 τ[α ὡ]σεὶ λα[βό]με[νον]

40 a) Persaios, who continuously turned these things (sc. rules for keeping
 symposia going, in his *Convivial Dialogues*) over in his mind, was—so says
 Hermippos—entrusted by Antigonos with the *Akrokorinthos*. However,
 when he was plied with liquor, he was evicted even from Corinth itself,



καταστρατηγηθείς ὑπὸ τοῦ Σικυωνίου Ἀράτου, ὁ πρότερον ἐν τοῖς
 680 διαλόγοις πρὸς Ζήνωνα διαμιλλώμενος ὡς ὁ σοφὸς πάντως ἂν εἶη καὶ
 στρατηγὸς ἀγαθός, μόνον τοῦτο διὰ τῶν ἔργων διαβεβαιωσάμενος ὁ καλὸς
 τοῦ Ζήνωνος οἰκετιεὺς. Χαριέντως γὰρ ἔφη Βίων ὁ Βορυσθενίτης (F 73
 KINDSTRAND) θεασάμενος αὐτοῦ χαλκῆν εἰκόνα, ἐφ' ἧς ἐπεγέγραπτο "Περσαῖον
 Ζήνωνος Κιταῖ," πεπλανῆσθαι εἶπε τὸν ἐπιγράψαντα: (c) δεῖν γὰρ οὕτως ἔχειν
 "Περσαῖον Ζήνωνος οἰκεταῖ." (there follow NIKIAS OF NIKAIΑ F 1 GIANNATTASIO
 685 ANDRIA; SOTTON F 21 WEHRLI Suppl. II).

b) PHILOD. *Hist. Stoic.* P. Herc. 1018 col. 15, 8-11 - col. 16 - p. 68 DORANDI
 col. 15 (...) [Ἔλ]ε-

ξαν δὲ τινε[ς ὅτ]ι τ[ῆς] χά-

10 ρας ἐπι ΠΛ[---]

690 π[ρ]ὸς ΕΝ[---]

(desiderantur circa 20 lineae)

col. 16 σαμένωι πρὸς εὐφη-

[μίαν Ἐρ]μίππωι γρά-

[θεται ἐν] τῶι περὶ τῶν

695 ἀ[πὸ φιλ]οσοφίας εἰς δυ-

5 να[στει]ας με[τ]αστάν-

τω[ν], τὸν τε [βί]ον τοῦ

[---]οδε Ζήνω-

[νος μὲν μα]θητῆς ὦν

700 [---]ΤΟΥ ΒΑ-

10 [---]ΕΙ

7. ΠΕΡΙ ΓΟΡΓΙΟΥ

(T 13)

41 (53; 63) ATHEN. 11, 505d-e: (d) Ἐρμιππος δὲ ἐν τῷ Περὶ Γοργίου
 "ὡς ἐπεδήμησε" φησὶ "ταῖς Ἀθήναις Γοργίας (82 A 7 DK; T 15a
 BOCHHEIM) μετὰ τὸ ποιήσασθαι τὴν ἀνάθεσιν τῆς ἐν Δελφοῖς
 705 ἑαυτοῦ χρυσοῦς εἰκόνας, εἰπόντος τοῦ Πλάτωνος, ὅτε εἶδεν αὐτόν.
 (e) ἤκει ἡμῖν ὁ καλὸς τε καὶ χρυσοῦς Γοργίας," ἔφη ὁ Γοργίας

⁶⁸¹ οἰκετιεὺς *ant. Kailid*: ὁ κατεῖς A

overcome by the generalship of Aratos of Sikyon—this very man (*sc.*
 Persaios) who earlier on had hotly contended in his *Dialogues* addressed to
 Zenon that the sage would at all events be a good general as well, which
 is exactly what the 'noble' servant of Zenon had confirmed by his very
 deeds. Indeed, when Bion of Borysthenes saw a bronze statue of him on which was
 inscribed "This is Persaios of Kition, disciple of Zenon", he cleverly remarked that the
 engraver of the caption had made a mistake, because it should read as follows: "This
 is Persaios of Zeno-Slavia [word play courtesy of GULICK II (1928: 239)]."

b) Others asserted that he left the region [by boat?] (...) in reaction to his
 good reputation (...) Hermippos (...) in his work *On Those who Converted from
 Philosophy to the Exercise of Power* (...) the life (...) being a disciple of Zenon (...)

7. ON GORGIAS

41 Hermippos in his work *On Gorgias* says: "When Gorgias was staying
 in Athens after dedicating the golden statue of himself at Delphi, Plato said upon meeting him: 'Here comes our fine and
 golden Gorgias'. To this Gorgias deadpanned: 'Truly, Athens

ἢ καλὸν γε αἰ Ἀθηναί [καί] νέον τοῦτον Ἀρχίλοχον ἐνηνόχασιν.⁷⁰⁷

B. ΠΕΡΙ ΙΣΟΚΡΑΤΟΥΣ
(T 14; F 42-44)

FRAGMENTS WITHOUT BOOK-NUMBER

710 **42** (-, -, 64, -) **a** *Hypothesis* Isokk. *Or.* 2: Ἐρμιππος δὲ φησιν ἐν τῷ Περὶ τοῦ Ἰσοκράτους, παρατιθέμενος Εὐανδρόν τινα κατὰ τῶν σοφιστῶν εἰρηκότα, ὡς ὅτι λαβὼν εἴκοσι τάλαντα παρὰ τοῦ Νικοκλέους αὐτὸς ὁ Ἰσοκράτης, ἐπεμψεν αὐτῷ τὸν λόγον τοῦτον, τελευτήσαντος τοῦ Εὐαγόρου, ὥσπερ καὶ τοῦτο βουλόμενος χρήσιμος γενέσθαι μετὰ τὴν τοῦ πατρὸς τελευτήν. **b** [PLUT.] *Vit. X or.* 838a (cf. *Rhod. Bibl. cod.* 260, 487b): Παρὰ Νικοκλέους τοῦ Κυπρίων βασιλέως, ὃς ἦν υἱὸς Εὐαγόρου, εἴκοσι τάλαντα λαβὼν ὑπὲρ τοῦ πρὸς αὐτὸν γραφέντος λόγου.

720 **43** (55, -, -, 65, -, -) **a** *ATHEN.* 13, 592d: Ἐρμιππος δ' ἐν τῷ Περὶ Ἰσοκράτους προβαίνοντά φησι τῇ ἡλικίᾳ τὸν Ἰσοκράτη ἀναλαβεῖν Λαγίσκαν τὴν ἐταῖραν εἰς τὴν οἰκίαν, ἐξ ἧς καὶ γενέσθαι αὐτῷ θυγάτριον. Μνημονεύει δ' αὐτῆς Στράτις ἐν τοῦτοις (F 3 Kassel - Austin VII p. 626-627):

καὶ τὴν Λαγίσκαν τὴν Ἰσοκράτους παλλακὴν
εὐρεῖν με συκάζουσαν εὐναίαν ἐτι,
τὸν τ' αὐλοτρόπην αὐτὸν εἶθ' ἤκειν ταχύ.

725 **b** [PLUT.] *Vit. X or.* 839b: Καὶ νέον μὲν ὄντα (sc. Ἰσοκράτη) μὴ γῆμα, γηράσαντα δ' ἐταῖρα συνεῖναι ἢ ὄνομα ἦν Λαγίσκη, ἐξ ἧς ἔσχε θυγάτριον ὃ γενόμενον ἐτῶν δώδεκα πρὸ γάμων ἐτελεύτησεν. **c** *HARP.* s.v. Λαγίσκα (= *Suda* Λ 17 s.v. Λαγίσκα): (...)

Λαγίσκας τῆς ἐταῖρας μνημονεύει καὶ Στράτις ὁ κωμικὸς οὕτως:
<καί> Λαγίσκαν [καί] τὴν Ἰσοκράτους
ἰδεῖν με συκάζουσαν εὐναίαν ἐτι
τὸν τ' αὐλοτρόπην αὐτόν.

⁷⁰⁷ καὶ *del.* Meineke ⁷²¹ εὐρεῖν *Vita West* p. 256 *Kassel - Austin* p. 626 : ἰδεῖν *Athen. Harp.* ⁷²¹ με : μὲν *Vita West* p. 256 ⁷²² εὐναίαν (...) αὐτόν εἶθ' ἤκειν ταχύ *Sauppe coll. vit. Isocr.* p. 256 *West, app., acc. Kassel - Austin* : εὐναίαν (...) αὐτόν ... *Kühel Wehrli* : εἶθ' ἤκειν ταχύ τὸν αὐλοτρόπην αὐτόν. *West* p. 256

has produced this fine and new Archilochos.⁷⁰⁷

B. ON ISOKRATES

FRAGMENTS WITHOUT BOOK-NUMBER

42 a In his work *on Isokrates*, Hermippos says—quoting as his source one Euandros who wrote against the sophists—that because Isokrates himself had received 20 talents from Nikokles, he sent him this speech following Euagoras' decease, since he wanted to be serviceable to Nikokles as well after the death of his father. **b** From Nikokles, the king of Cyprus, who was a son of Euagoras, he received twenty talents in return for the speech addressed to him.

43 a In his work *On Isokrates*, Hermippos says that Isokrates, when getting to an advanced age, took the courtesan Lagiska into his house, who bore him a little daughter. Strattis mentions her in the following lines:

I came across Lagiska, Isokrates' concubine,
tickling me while she was still in bed,
and then the flute-borer himself came rushing in.

b While he was a young man Isokrates did not marry, but in his old age he lived with a courtesan by the name of Lagiska; she bore him a little daughter who died at the age of twelve, before she ever got married. **c** Strattis, the comic poet, mentions the courtesan Lagiska in the following lines:

I came across Lagiska, Isokrates' concubine,
tickling the flute-borer himself while she was still in bed.

- 730 **44** (56, -, 66, -) **a** *Hypothesis* ISOKR. *Or.* 5: Ἐγραψε δὲ ὁ Ἰσοκράτης τὸν λόγον γέρον ἄν, μικρὸν πρὸ τῆς ἑαυτοῦ καὶ Φιλίππου τελευτῆς, ὡς φησὶν ὁ Ἑρμιππος **b** [PLUT.] *Vit. X or.* 837f (cf. *RHOI. Bibl. cod.* 260, 487a: Πρὸ ἑνιαυτοῦ ἢ ἄς πινες πρὸ τεσσάρων ἐτῶν τῆς τελευτῆς συγγράφας τὸν Παναθηναϊκόν. Τὸν δὲ Παναθηναϊκὸν ἔπεισι δέκα συνέθηκεν, οἱ δὲ δεκαπέντε λέγουσιν, ὃν μετεπινοχέειν ἐκ τῶν Γοργίου τοῦ Λεοντίου καὶ Λυσίου· τὸν δὲ περὶ τῆς Ἀντιδόσεως δύο καὶ ὀγδοήκοντα ἔτη γεγονώς· τοὺς δὲ πρὸς Φίλιππον ὀλίγω πρότερον τοῦ θανάτου.

9. ΠΕΡΙ ΤΩΝ ΙΣΟΚΡΑΤΟΥΣ ΜΑΘΗΤΩΝ

(T 15; F 45-54; 86? 89?)

B

- 45** (57, 58, -, 70, 69, -, -) **a** *HARP. s.l.* Ἰσαῖος (= *Suda* I 620 *s.l.* Ἰσαῖος; (...) μαθητῆς δὲ Ἰσοκράτους, διδάσκαλος δὲ Δημοσθένους, Ἀθηναῖος τὸ γένος, καθά φησιν Ἑρμιππος ἐν β' Περὶ τῶν Ἰσοκράτους μαθητῶν κτλ. (DEMETRIOS OF MAGNESIA F 6a MEJER follows). **b** *DION. HALIK. Isaicus* 1, 2: Γενέσθαι δὲ καὶ τελευτῆς τοῦ ῥήτορος ἀκριβῆ χρόνον εἰπεῖν οὐκ ἔχω οὐδὲ δὴ περὶ τοῦ βίου τίνδρος, οἷός τις ἦν, οὐδὲ περὶ τῆς προαιρέσεως τῶν πολιτευμάτων οὐδέν, ἀρχὴν εἰ προεἰλετο ποιῆσαι πολιτείαν, οὐδ' ὅλας περὶ τῶν τοιούτων οὐδενός διὰ τὸ μηδεμιᾶ τοιαύτη περιττοχέειν ἱστορίᾳ. Οὐδὲ γὰρ ὁ τοὺς Ἰσοκράτους μαθητὰς ἀναγράψας Ἑρμιππος, ἀκριβῆς ἐν τοῖς ἄλλοις γενόμενος, ὑπὲρ τούτου τοῦ ῥήτορος οὐδὲν εἶρηκεν ἔξω διεῖν τούτων, ὅτι διήκουσε μὲν Ἰσοκράτους, καθηγήσατο δὲ Δημοσθένους [συνεγένετο δὲ τοῖς ἀρίστοις τῶν φιλοσόφων.] **c** [PLUT.] *Vit. X or.* 837d (cf. *RHOI. Bibl. cod.* 260, 487a): ἐμαθήτευσεν δ' αὐτῶ (sc. Ἰσοκράτει) (...) ὡς δὲ πινες φασὶ καὶ Ὑπερίδης καὶ Ἰσαῖος. **d** *DION. HALIK. Isaicus* 1, 1: (...) ὡς μὲν πινες ἱστοροῦσιν, (sc. Ἰσαῖος) Ἀθηναῖος ἦν τὸ γένος κτλ.

⁷³⁶ τοὺς δὲ α : τὸν δὲ Xyl. ⁷³⁸ δὲ Ἐπίππου : δ' ἦν pl. ⁷³⁹ Ἑρμιππος H. de Valois : εἰρηπίας pl. ⁷⁴⁰ μαθητῶν H. de Valois : μαθημάτων pl. ⁷⁴¹ τίνδρος A V B Usener-Radermacher Ajac Wehrli : τοῦ ἀνδρός F : τὸν ἀνδρός T. ⁷⁴² οὐδέν, Usener-Radermacher : οὐδὲ F ζ Ajac Wehrli. ⁷⁴³ μηδεμιᾶ Krüger Usener-Radermacher : μηδὲ F ζ Wehrli. ⁷⁴⁴ ἀκριβῆς : ἀκριβῶς T. ⁷⁴⁷ del. Sallie Blaf Usener-Radermacher Ajac om. Wehrli.

- 44 a** Hermippos declares Isokrates wrote this speech at an advanced age, a short time before his own and Philip's death. **b** One year or, according to others, four years before his death he wrote the *Panathenaios*. He composed the *Panegyricus* over a period of ten or, some say, fifteen years; he is said to have derived it from the speeches of Gorgias of Leontine and Lysias. He wrote the speech *On the Exchange* at the age of eighty-two; he composed addresses to Philip shortly before his death.

9. ON THE PUPILS OF ISOKRATES

BOOK 2

- 45 a** Isaios (...) a pupil of Isokrates, himself the teacher of Demosthenes, and a native Athenian, so Hermippos says in the second book of his *On the Pupils of Isokrates*. **b** I am unable to give the exact dates of the orator's birth and death, and neither can I give a survey of the man's life or describe his personality; I also have no information on his political convictions (whether he preferred an authoritarian or a constitutional government). I can say nothing at all on these subjects as I could not find a single work discussing them. Not even Hermippos, who wrote a work on Isokrates' pupils and who in his other biographies is very accurate, gives more than two pieces of information on this rhetorician, namely that he was a pupil of Isokrates and himself a teacher of Demosthenes. **c** Some say that Hypereides and Isaios, too, (sc. were pupils of Isokrates). **d** Some authors state that Isaios was an Athenian.

- 46 [66, 67, 64, ~, ~; 68 aI, 67, 68 aII, 68b, ~] **a)** ATHEN. 13, 390c-e (= EUSTATH. ad HOM. II. 22, 83 p. 1239, 1-6): (c) Ὑπερείδης δ' ὁ ῥήτωρ ἐκ τῆς πατρὸς οἰκίας τὸν υἱὸν ἀποβαλὼν Γλαυκίππον Μυρρίνην τὴν πολυτελέστατην ἐταίραν ἀνέλαβε, καὶ ταύτην μὲν ἐν ἄσπεϊ εἶχεν, ἐν Πειραιεῖ δὲ Ἀρισταγόραν, Φύλην δ' ἐν Ἐλευσίῃ, (d) ἦν πολλὰν ἀνεσόμενος χρημάτων εἶχεν ἐλευθερίους, ὥστερ' αὖ καὶ οἰκοφρόν' αὐτῆν ἐποιήσατο, ὡς Ἰδμενεύς (FGH Hist 338 F 14) ἰστορεῖ. Ἐν δὲ τῇ ὑποφώνῃ λέγει Ὑπερείδης ὁμολογῶν ἐρᾶν τῆς γυναικὸς (JENSEN F 171) καὶ οὐδένα τοῦ ἔργου ἀπηλλαγμένον τὴν προσηρμένην Μυρρίνην εἰς τὴν οἰκίαν εἰσηγαγεν. Ἐν δ' ἡ Φρόνη ἐκ Θεσπιῶν. Κρινομένη δὲ ὑπὸ Εὐθίας τὴν ἐπὶ θανάτῳ ἀπέτυχεν διόπερ' ὀργισθεὶς ὁ Εὐθίας οὐκ ἔτι εἶπεν ἄλλην δίκην, ὡς φησὶν Ἑρμιππος.
- 753 (c) Ὁ δὲ Ὑπερείδης (F 178 JENSEN) συνεγορεύων τῇ Φρόνῃ, ὡς οὐδὲν ἦντε λέγων ἐπίδοξοί τε ἦσαν οἱ δικασταὶ καταψηφιοῦμενοι, παραγαγὼν αὐτῆς εἰς τοῖμανές καὶ περιρρήξας τοὺς χιτωνίσκους γυμνά τε τὰ σπέρια ποιήσας τοὺς ἐπιλογικούς οἰκτοὺς ἐκ τῆς ὄψεως αὐτῆς ἐπεροσπύρειται δεισδαιμονήσαι τε ἐποίησεν τοὺς δικαστὰς τὴν ὑποφῆτιν καὶ ζᾶκαρον Ἀφροδίτης ἐλέω χαρισσόμενος μὴ ἀποκτείνειν. Καὶ ἀσθεθεῖσθαι ἐγράθη μετὰ ταῦτα γῆρισμα, μηδένα οἰκτιζεσθαι τῶν λεγόντων ὑπὲρ τινος μηδὲ βλεπόμενον τὸν κατηγορούμενον ἢ τὴν κατηγορουμένην κριτέσθαι.
- 760 **b)** HARP. s.v. Εὐθίας (= Suda E 3497 s.v. Εὐθίας): Ὑπερείδης ὑπὲρ Φρόνης (F 176 JENSEN). Τῶν ἐπὶ συκοφαντίᾳ διαβεβλημένων ἦν ὁ Εὐθίας. Τὸν μὲντοι λόγον αὐτῷ τὸν Κατὰ Φρόνης Ἀναξιμένην (FGH Hist 72 T 17b) πεποιηκέναι φησὶν Ἑρμιππος.
- 765 **c)** ATHEN. 8, 342c: Καὶ Ἑρμιππος δὲ φησὶν ἐν τρίτῳ Περὶ τῶν Ἰσοκράτους μαθητῶν ἑσθινὸν τὸν Ὑπερείδην ποιέσθαι ἀεὶ τοὺς περιπάτους ἐν αἰς ἰχθίσι.
- 775 **d)** [PLUT.] Vit. Alex. 849d-e: (d) (...) Ἐγένετο δὲ καὶ πρὸς τὰ ἀφροδίσια κατασκευᾶς ἡ Ὑπερείδης, ὡς ἐκβαλεῖν μὲν τὸν υἱὸν εἰσηγαγεῖν δὲ Μυρρίνην τὴν πολυτελέστατην ἐταίραν, ἐν Πειραιεῖ δ' εἶχεν Ἀρισταγόραν, ἐν Ἐλευσίῃ δ' ἐν τοῖς ἰδίοις κτήμασι Φύλην τὴν Θεβαίαν, εἴκοσι μὲν λυτροσάμενος. (c) Ἐποιεῖτό τε τὸν περιπάτον ἐν τῇ

⁷⁵⁹ Θεσπιῶν : Θεσπειῶν A : Θεσπειῶν E ⁷⁶³ περιρρήξας att. ⁷⁶⁴ καὶ οὐδένα : καὶ οὐδένα ⁷⁶⁵ ἀνεσόμενος : ἀνεσόμενος ⁷⁶⁶ ἀνεσόμενος : ἀνεσόμενος ⁷⁶⁷ ἀνεσόμενος : ἀνεσόμενος ⁷⁶⁸ ἀνεσόμενος : ἀνεσόμενος ⁷⁶⁹ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁰ ἀνεσόμενος : ἀνεσόμενος ⁷⁷¹ ἀνεσόμενος : ἀνεσόμενος ⁷⁷² ἀνεσόμενος : ἀνεσόμενος ⁷⁷³ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁴ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁵ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁶ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁷ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁸ ἀνεσόμενος : ἀνεσόμενος ⁷⁷⁹ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁰ ἀνεσόμενος : ἀνεσόμενος ⁷⁸¹ ἀνεσόμενος : ἀνεσόμενος ⁷⁸² ἀνεσόμενος : ἀνεσόμενος ⁷⁸³ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁴ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁵ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁶ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁷ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁸ ἀνεσόμενος : ἀνεσόμενος ⁷⁸⁹ ἀνεσόμενος : ἀνεσόμενος ⁷⁹⁰ ἀνεσόμενος : ἀνεσόμενος ⁷⁹¹ ἀνεσόμενος : ἀνεσόμενος ⁷⁹² ἀνεσόμενος : ἀνεσόμενος ⁷⁹³ ἀνεσόμενος : ἀνεσόμενος ⁷⁹⁴ ἀνεσόμενος : ἀνεσόμενος ⁷⁹⁵ ἀνεσόμενος : ἀνεσόμενος ⁷⁹⁶ ἀνεσόμενος : ἀνεσόμενος ⁷⁹⁷ ἀνεσόμενος : 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- 46 **a)** Hypereides the rhetorician expelled his son Glaukippus from the paternal house and then took up with Myrrhine, the most exclusive lady-companion. When he was in the city he was with her, but in the Peiraieus he kept Aristagora and at Eleusis Phile, to whom he first gave freedom after having bought her at a high price, and whom he later even made the mistress of his house, according to Iktimeneus. However, in his speech *In Defence of Phryne*, he confessed that he was enamoured of that woman (i.e. Phryne) and that he still loved her passionately when he took the aforementioned Myrrhine into his house. This Phryne came from Thespias. When she was brought to trial by Euthias on a capital charge, she was acquitted. Euthias was so infuriated by this that afterwards he never pleaded another case at law, says Hermippus. While advocating Phryne's cause, Hypereides sensed that he was not achieving anything with his plea and that the judges were going to convict her. So, he brought her forward to where all could see her; he tore off her shifts, that way baring her breasts, and then elaborated his peroration with piteous wailing at the sight of her, thus causing the judges to feel superstitious dread of this priestess and servant of Aphrodite and, indulging their feeling of compassion, not to sentence her to death. As a result of her acquittal a decree was passed forbidding rhetoricians speaking on a defendant's behalf to break into lamentations, and also stipulating that the accused man or woman standing trial should not be brought to court. **b)** Hypereides *In Defence of Phryne*. Euthias was one of those who were scorned because of their denunciatory activity (*glophuntai*). However, so Hermippus says, Anaximenes wrote the speech *Against Phryne* for him.
- c)** In the third book of his work *On the Pupils of Isokrates*, Hermippus says that Hypereides always used to take walks in the fish-market at the break of dawn.

d) Hypereides indulged in sexual pleasures, to the extent that he expelled his son and brought Myrrhine, the most exclusive lady-companion, into his house, whilst in the Peiraieus he had Aristagora and at his property in Eleusis he had Phile from Thebes, after having bought her freedom for twenty *minai*. Every day, he used to take a walk in

τίς φύσις οὐθ' ὅσα γαῖα φέρει τροφός οὐθ' ὅσα πόντος
 οὔτε βροτοῖσιν ἔχει γυῖων ἀβύσσιν ὁμοίαν.
 805 (F) ἀλλ' ἐν μὲν γενέσει πρωτοσπόρω ἐστὶ μέγιστη,
 ἐν δὲ μέσαις ἀκμαῖς μικρά, γῆρα δὲ πρὸς αὐτῷ
 μορφή καὶ μεγέθει μείζων πάλιν ἐστὶν ἀπάντων.
 Κάν τῷ Οἰδίποδι δὲ τῇ τραγωδίᾳ τὴν νύκτα καὶ τὴν ἡμέραν εἰρηκεν
 810 αἰνιττόμενος (F 4 p. 232 SNELL - KANNICHT Γ)
 εἰσὶ κασίγνηται δισσαί, ὧν ἡ μία τίκει
 τὴν ἑτέραν, αὐτὴ δὲ τεκοῦσ' ὑπὸ τῆσδε τεκνοῦται.

49 (60, -, -, 71, -, -) a) PLUT. *Demosth.* 5, 7: "Ἑρμιππος δὲ φησὶν ἀδεσπότης ὑπομνήμασιν ἐντυχεῖν, ἐν οἷς ἐγέγραπτο τὸν Δημοσθένη συνεσχολακέναι Πλάτωνι (*Baustein* 51.1 DÖRRIE II) καὶ πλείστον εἰς τοὺς λόγους ἀφελῆσθαι, Κτησιβίου (*FHG* II, p. 631) δὲ μέμνηται λέγοντος παρὰ Καλλίου τοῦ Συρακουσίου καὶ τινῶν ἄλλων τὰς Ἰσοκράτους τέχνας καὶ τὰς Ἀλκιδάμαντος κρύφα λαβόντα τὸν Δημοσθένη καταμαθεῖν. b) [PLUT.] *Vit. X* σ. 844c: Ὡς δὲ Κτησιβίος (*FHG* II, p. 631) φησὶν ἐν τῷ Περὶ φιλοσοφίας, διὰ Καλλίου τοῦ Συρακουσίου πορισάμενος τοὺς Ζωίλου τοῦ Ἀμφιπολίτου λόγους, διὰ δὲ Χαρικλέους τοῦ Καρυστίου τοὺς Ἀλκιδάμαντος, ἀνέλαβεν αὐτούς. c) *Suda* Δ 454 ε. Δημοσθένης (...) διήκουσε δὲ Ἰσαίου, τοῦ Ἰσοκράτους μαθητοῦ, καὶ τοὺς λόγους ἐχρήσθη Ζωίλου τοῦ Ἀμφιπολίτου, σοφιστεύοντος ἐν Ἀθήναις, καὶ Πολυκράτους καὶ Ἀλκιδάμαντος, τοῦ Γοργίου μαθητοῦ, καὶ αὐτοῦ μέντοι Ἰσοκράτους.

825 50 (61; 72) GELL. *Noct. Att.* 3, 13 (= AMM. MARC. 30, 4, 5): Hermippus hoc scriptum reliquit, Demosthenem admodum adulescentem ventitare in Academicam Platonemque audire solitum. "Atque is," inquit, "Demosthenes domo egressus, ut ei mos erat, cum ad Platonem (*Baustein* 51.2 DÖRRIE II) pergeret complurisque populos concurrentes videret, percontatur eius rei causam cognoscitque currere eos auditum Callistratum. Is Callistratus Athenis orator in republica fuit quos illi *δημαγωγούς* appellant. Visum est paulum devertere experiri que an digna auditio tanto proper-

⁸⁰⁴ τίς φύσις *Pinson*: τῆς φύσεως A ⁸⁰⁸ μείζων: μείζον A ⁸¹³ δὲ φησὶν Γ: δὲ φησὶν ὁ ποιητής N ⁸¹⁷ ἄλλων τὰς: ἄλλων καὶ τὰς N ⁸²⁰ Ζωίλου *Reinesius Jacoby*: Ζήθου a ⁸²¹ Γοργίου: Γρηγορίου V ⁸²⁹ populos: e populo *Stephanus* ⁸³¹ quos illi *editores*: quod illi A: illi *ceteri codices* ⁸³¹ quos (...) appellant *om. R*

What thing is that which is not among all the things that the Earth,
 our foster mother,
 or the sea bring forth, nor has growing limbs like all mortal creatures,
 yet at its very origin is largest, but small at its midmost pinnacle,
 and at old age itself once again largest in shape and size?
 And in his tragedy entitled *Oedipus* he mentions night and day in an enigmat-
 ic way:

There are two sisters, of whom the one brings forth the other,
 while she herself, after giving birth, is borne by the other.

49 a) But Hermippus says he has come across an anonymous commentary in which was recorded that Demosthenes was a pupil of Plato and his speeches especially benefited greatly by this. Hermippus also refers to Ktesibios as saying that Demosthenes secretly learnt the rhetorical rules applied by Isokrates and Alkidamas from Kallias of Syracuse and certain others, and mastered them thoroughly. b) According to Ktesibios in his work *On Philosophy*, he procured the speeches of Zoilos of Amphipolis through Kallias of Syracuse and those of Alkidamas through Charikles of Karystos for the purpose of examining them. c) Demosthenes (...) He attended the lectures of Isaios, the pupil of Isokrates, and he made use of the speeches of Zoilos of Amphipolis, who was a teacher in Athens, of Polykrates, of Alkidamas, the pupil of Gorgias, and even of Isokrates himself.

50 Hermippus has written that Demosthenes, while still young, frequently visited the Academy and used to listen to Plato. "One day, this Demosthenes," so he says, "went out as usual; on his way to Plato, he saw great throngs of people flocking together. He inquired into the reason for this and was told that they were rushing to hear Kallistratos (this Kallistratos was an orator active in the Athenian republic, the kind they call 'demagogues'). Demosthenes thought it best to change his plans for a moment and to

antium studio foret. Venit," inquit, "atque audit Callistratum nobilem
illam τὴν περὶ Ὀρωποῦ δίκην dicentem, atque ita motus et demulbus et
835 captus est ut Callistratum iam inde sectari coeperit, Academiam cum
Platone reliquerit."

51 (62; -, 73; -) **a** PLUT. *Demosth.* 30, 1-2: (1) (...) Πάππος δὲ τις, οὗ τὴν
ἱστορίαν Ἑρμιππος ἀνείληφε, φησὶ πεσόντος αὐτοῦ παρὰ τὸν βωμὸν ἐν μὲν
τῷ βιβλίῳ γεγραμμένην ἐπιστολῆς ἀρχὴν εὐρεθῆναι "Δημοσθένους
840 Ἀντιπάτρω" καὶ μηδὲν ἄλλο. (2) Θαυμαζομένης δὲ τῆς περὶ τὸν θάνατον
ὀξύτητος, διηγήσασθαι τοὺς παρὰ ταῖς θύραις Θρακῆς, ὡς ἐκ τινος ῥακίου
λαβὼν εἰς τὴν χεῖρα προσθοῖτο τῷ στόματι καὶ καταπίοι τὸ φάρμακον
αὐτοῖ δ' ἄρα χρυσίον φήθησαν εἶναι τὸ καταπινόμενον· ἢ δ' ὑπηρετοῦσα
845 παιδίσκη, πυνθανομένων τῶν περὶ τὸν Ἀρχίαν, φαίη πολὺν εἶναι χρόνον ἐξ
οὗ φοροῖη τὸν ἀπόδεσμον ἐκεῖνον ὁ Δημοσθένης ὡς φυλακτήριον.
(ERATOSTHENES *FGrHist* 241 F 31 follows). **b**) [PLUT.] *Vil. X or.* 847a (cf.
PHOT. *Bibl. cod.* 265, 494b) Ὡς δ' ἐνιοὶ φασὶ, τοῦτο εὐρέθη γεγραμμένον "Δημοσθένους
Ἀντιπάτρω χαιρεῖν."

52 (63; 74) PLUT. *Demosth.* 11, 4: Αἰσίωνα δὲ φησὶν Ἑρμιππος
850 ἐπερωτηθέντα περὶ τῶν πάλαι ῥητόρων καὶ τῶν καθ' αὐτὸν εἰπεῖν, ὡς
ἀκούων μὲν ἂν τις ἐθαύμασεν ἐκείνους εὐκόσμως καὶ μεγαλοπρεπῶς τῷ
δῆμῳ διαλεγόμενους, ἀναγινωκόμενοι δ' οἱ Δημοσθένους λόγοι πολὺ τῆ
κατασκευῆ καὶ δυνάμει διαφέρουσιν.

53 (59; 75) **a** *Suda* Δ 454 s.v. Δημοσθένους· Ἀθηναῖος, υἱὸς Δημοσθένους
855 καὶ Κλεοβούλης, ῥήτωρ, τῶν δῆμων Παιανιεύς· ἐπιμελὴς μᾶλλον ἢ εὐφυής,
ὡς Ἑρμιππος ἱστορεῖ· καὶ πρὸς τὰς ἡδονὰς ἀκόλαστος, ὡς καὶ τοῦτο φησὶν
ὁ αὐτός· Ὄθεν καὶ νέος μὲν ὢν Βάταλος ἐκλήθη, ὡς καὶ γυναικεῖα ἐσθῆτα
πολλάκις χρησάμενος· Ἀργὰς δὲ μετὰ τὸ εἰς ἄνδρας τελέσαι· ὅπερ ἐστὶν
ὄνομα ὄφεως. **b**) DION. HALIK. *Dem.* 53, 3: Καὶ γὰρ τὰ πάθη τὰ τῆς φωνῆς καὶ τὰ

833 auditis tanto properantium A : audito tanto properatum ceteri codices 836 reliquerit V
: relinquerit R : relinqueret P 839 γεγραμμένην *em. Reiske* : γεγραμμένης *codices*
841 διηγήσασθαι : διηγείσθαι Γ 843 χρυσίον : χρυσόν Γ 849 Αἰσίωνα B C E : ἀσιώνα N
A, cf. *Suda* 922e 850 ἐπερωτηθέντα : ἐρωτηθέντα Γ 857 καὶ τοῦτο φησὶν ὁ αὐτός : αὐτός
φησὶν V M 858 ἄνδρας V : ἄνδρα ceteri codices

find out whether the discourse justified such eager haste. He went," says
Hermippos, "and heard Kallistratos deliver that famous speech of his in
defence of Oropos. He was so moved, so charmed and so captivated, that
he forthwith started to follow Kallistratos around, leaving Plato and the
Academy."

51 **a**) However, a certain Pappos, from whom Hermippos learnt the
story, says that after he had fallen beside the altar, there was found
written in the scroll the salutation of a letter; it read "Demosthenes to
Antipatros," nothing more. As people were amazed at the suddenness of
his death, the Thracians who had stood guard at the door, described in
full how he took the poison out of a piece of cloth into his hand, then put
it to his mouth and swallowed it—verily, they themselves had assumed
that what he swallowed was gold. When interrogated by Archias' men,
the little serving-girl said that Demosthenes had been wearing that cloth
girdle for a long time as a safeguard. **b**) According to some, this was found
written down: "Demosthenes to Antipatros, greeting."

52 Hermippos reports that Aision, when asked to compare the ancient
orators to those of his own time, replied that on hearing the older rheto-
ricians discourse gracefully and magnificently to the people, one would
be struck with admiration for them, but that when Demosthenes' speech-
es were read, they stood out for their arrangement and poignancy.

53 **a**) Demosthenes was an Athenian, son of Demosthenes and Kleobule,
a rhetorician, from the deme Paiania. He was a conscientious student
rather than naturally gifted, so we are told by Hermippos; the same
authority adds he was an unbridled pleasure-lover. In his youth his habit
of walking around in women's clothes earned him the nickname Batalos.
In his adulthood he was called *Argas*, which is also the name of a snake.
b) He worked very hard at the modulation of his voice and the movements of his

860 στήματα τοῦ σώματος, ὡς κρείσσεια ἔξευε ἐμελλεν, σὺ μικρὸ πόνου καταειργισσάτω, καὶ αὖτις φέσει πρὸς τούτοις σὺ πόνου εὐτυχῆ χρησάμενος, ὡς Δημήτριος π. ὁ Φαλακρεὺς φησὶ καὶ ἄλλοι πόνους ἢ τὸν βίον αὐτοῦ συγγράσαντες. **e)** PLUT. *Demosth.* 4, 4-6, 9. (4) (...) τὸν ἐμμελῶν καὶ προσηρόντων ἐλευθέρου παιδὸς μαθημάτων ἀπαύδατος (...) γενέσθαι καὶ διὰ τὴν τοῦ σώματος ἀσθένειαν καὶ θρόνον, σὺ προειμένης τούτοις πόνους τῆς μητρὸς αὐτοῦ, οὕτω προσβλασμένον τὸν παιδαγωγόν. (5) Ἦν γὰρ ἐξ ἀρχῆς κάτασχος καὶ νοσῶν, καὶ τὴν λυσορροπημένην ἐπιταμίαν, τὸν Βάταλον, εἰς τὸ σῶμα λέγεται σκοπεύμενος, ὑπὸ τὸν παιδῶν λαβέν. (6) Ἦν δὲ ὁ Βάταλος, ὡς μὲν ἐνοῖ φασιν, αὐλητὴς τὸν καταεργάσαν, καὶ δράματιον εἰς τούτω κομῶδιον αὐτὸν Ἀντιφάνης (p. 335 Κλαυδ. - Λεωντ. II πεποιήκεν. (...)) (8) Ὁ δ' Ἀργῆς (καὶ τούτω γὰρ φησὶ τὸ Δημοσθένης γενέσθαι παράνομον, ἢ πρὸς τὸν τρόπον, ὡς θηριόδης καὶ πικρὸν ἐπέθη τὸν γὰρ ἔθεν ἐνοῖ τὸν κοινὸν ἄρῶν ἀναμύζουσαν καὶ. **d)** Lat. *Hypoth. Dem.* 4-5 (cf. *PLUT. Bibl. cod.* 265, 495a, 3A-44; (4) (...) ἀσθενὴς τὸ σῶμα καὶ νοσῶν, ὅσπερ μὴ εἰς καλλίστην φατήρα, καθὼς πάντες ἢ τὸν Ἀθηναίων παιδῶν εἰώθεσαν. (5) Ὄθεν καὶ ἀνθρώποις ὑπὸ τὸν ἔθρον εἰς μάλα κίαν ἐκείσαστο καὶ Βάταλος ἐπιταμίαν ἔσχεν. Ἰσχυρῆται γὰρ τὸν Βάταλον ἔκαστον αὐλητὴν γενέσθαι, ὡς πρώτος ὑποδήμασι γυναικεῖσι ἐπὶ τῆς σκηνῆς ἐχρήσαστο καὶ μέλας καταεργάσαι, καὶ ὕλας τὴν τέχνην ἐμάλαξεν. Ἀπὸ τούτων δὲ τούτοις ἐκείσαστο καὶ ἀνθρώποις Βάταλος ἐκάλουν. **e)** [PLUT.] *Vit. X or.* 847e (cf. *PLUT. Bibl. cod.* 265, 495a, 31-34); φασὶ δὲ τινες καὶ ἀσώτως αὐτὸν βίωναι, γυναικεῖσι δ' ἐσθῆρα χρώμενον καὶ κομῶδον ἐκείσαστο, ὅθεν Βάταλον ἐπεκλήθηται καὶ. **f)** *Lucian. Anaxim.* 1, 126 p. 45 DILTK (273b) Βάταλος δὲ τις γέγονεν ἀπὸ ἀλαφροῦ ἡκαίρητος (...) (275) (...) Βάταλον καταπύρον καὶ μάλα κίαν. ὠνομάσθη δὲ φασὶ ἢ μὲν ἀπὸ Βατάου ἀλαφροῦ μάλα κίαν (...), διόπερ καὶ Δημοσθένης ὑπὸ μάλα κίαν ὄνομασθηται ἰκλιδύρηται γὰρ αὐτὸς πάντες εἰς μάλα κίαν. **g)** HARP. s.v. Ἀργῆς (= *Isid. A* 376) s.v. Ἀργῆς: (...) Πιθανόντερον ἐστὶ λέγειν ὅτι Διοφείδης, μάλα κίαν ἔσχεν, τὸν ἔθεν ἄρῶν ἐκάλουν, ὡς Ἀργῆς ἐν Ἀδράστο. Τιμαχίδης δὲ ὁ Ῥόδιος σὺ καὶ φάσκει καλέσθαι τὸν ἔθεν ἄρῶν φησὶν, ἀλλὰ γένος τι εἶναι ὄνομα τῶν ἄρῶν λέγεσθαι σὺν εἰκὴς τὸν Δημοσθένην, ἐπιτροπῆς τῶν ἐπιτροπῶν δικῶν μαθητήσαστο, ἔθεν διὰ τὸ θηριόδης.

890 54 (70; 76) PLUT. *Demosth.* 28, 3: Ἑρμιππος δὲ τὸν Ἀρχίαν ἐν τούτοις Λακρίτου τοῦ ῥήτορος μαθηταῖς ἀναγράφει.

body, because he wanted to master both aspects completely, in spite of a constitution which, according to Demetrius of Phaleron and all his other biographers, was not very suited to such exercises. **e)** He also did not pursue the studies suitable for and befitting to a freeborn child, because of the weakness and the fragility of his body, because his mother would not let him strain himself at all and because his teachers did not compel him to do so. From early on he was very lean and sickly, and it is said that the children who mocked him derived the abusive nickname 'Batalos' from his physique. According to some, Batalos was an effeminate flute-player, and Antiphanes wrote a small play in which he derided him because of this. The name, Argas, (this, so they say, was a nickname of Demosthenes as well) was given to him either because of his behaviour, which was perceived as brutal and spiteful—indeed, some of the poets call a snake *argos*—or ... **d)** He had a weak body and a sickly constitution, which prevented him from visiting the wrestling-school, like all Athenian boys used to do. Therefore, when he had reached manhood, he was scoffed at by his enemies because of his softness, and he was nicknamed 'Batalos'. It is reported that Batalos was an Ephesian flute-player, who first introduced the use of female sandals and effeminate songs on the stage; in short, his act smacked of softness. Unbridled and effeminate men were called 'Batalos' after him. **e)** Some state that he lived a debauched life, wearing women's clothes and taking part in revels on each occasion, which earned him the nickname Batalos. **f)** Batalos was a flute-player who prostituted himself; 'Batalos' indicates a lecherous and depraved man. Some say that this name originated from a flute-player by the name of Batalos. (...) Therefore, Demosthenes, too, was called thus because of his softness; for this, he was abused by all. **g)** Argas. (...) It is more plausible to say that the Dorians, and the Argives in particular, called the snake *argos*, like Achaïos in the *Adrastos*. Timachidas of Rhodos says that the snake was not called *argos* because of its tongue, but that the *argos* was a type of snake; so, Demosthenes, who obtained leave to bring a suit against his guardians concerning their guardianship, was probably called a snake because of his harsh action.

54 Hermippos registers Archias in the list of pupils of Lakritos the rhetorician.

10. ΠΕΡΙ ΗΠΙΚΑΝΑΚΤΟΣ (F 16)

35 (74, 90) ΑΤΗΝ. 7, 327b-c: (b) Ἡρμιππος δὲ ὁ Σμυρναῖος ἐν τοῖς βίβ. Ἡπικανάκτος (F 203 ἀδ. Δουλιβ.) ὄκνη ἀκούει τὴν τοιαύτην εἶναι ἴσως ἀσθητέραν· (c) ἀδ καὶ Φιλαιδῶν (F 20 Fowell) φάναι οὐδ' ὄκνη ἐχθρῶν ἄσφατος ἐξέφυγε.

11. ΠΕΡΙ ΜΑΓΙΩΝ (F 17; F 36-38)

A

893 36 (78; 2) ΔΙΟΓ. ΛΑΕΡΤ. 1, 8: Ἀριστοτέλης δ' ἐν πρώτῳ Περὶ φιλοσοφίας (F 1 Ross = F 6 Ueberweiner = F 23 Gaisius) καὶ προσηγορίας εἶναι τὸν Ζωροάστρα ἢ καὶ Μάγιστον φησὶ. B 2 & D 2 Bidez = Cramer II: καὶ δύο καὶ ἄλλοι εἶναι ἄρα ἀπὸ ἀσπίδος καὶ κακῶν δαίμονα καὶ τῶν ἀνὸν εἶναι θεῶν καὶ χερματισμοῦ, ἢ δὲ ἄλλοι καὶ Ἀριστοτέλης. Φησὶ δὲ τοῦτο καὶ Ἡρμιππος ἐν τῷ πρώτῳ Περὶ μαγῶν καὶ εὐχῶν τῆς Περσίδος (Stobaeus V; p. 21 Gaisius; F 341 Lasserre) καὶ Θεόδοτος ἐν τῷ βιβλίῳ τῶν Φιλικῶν (Stobaeus 115 F 64).

903 37 (79; 2) ΡΟΥ. Αἰὲ. βιβλ. 30, 2 (3): Sine dubio illic cetera (sc. ars magica) a Perside a Zoroastro (B 2 & C 2a Bidez = Cramer II), ut inter auctores conuenit, sed unus hic fuit et alius non satis constat. Eudoxus (Stobaeus V; p. 21 Gaisius; F 342 Lasserre), qui inter sapientiae sectas chaldaicam uisissimamque eam intellegi uoluit, Zoroastren hunc sex milibus annorum ante Platonis mortem fuisse proclit, sic et Aristoteles (F 34 Ross = F 6 Ueberweiner = F 664 Gaisius), Hermippus, qui de tota ea arte diligentissime scripsit et uicinis centum milia versuum a Zoroastro conchita indicibus quosque voluminum eius positix explanauit, praecipientem, a quo maximum diceret, tradidit Assuacem, ipsum uero quinque milibus annorum ante Troianum bellum fuisse.

893 Φιλαιδῶν corr. C; Φιλαιδῶν A. 899 ὄκνη corr. Dindorf; ὄκνη A C. 903 centum milia (Mordhoff) incertum quam uicinis uerba Hübner. 911 Assuacem & eadem dicitur; Assuacem & Hübner; Assuacem & Agonacem F G R⁶; Agonacem R corr. E; non sic.

10. ON HIPPCANAX

35 But Hermippus of Smyrna, in his books *On Hippocanax*, takes *phobos* to designate the rainbow-wrasse; he adds that it is hard to catch, which is why Philetas writes: Not even the last *phobos*-fish escaped.

11. ON MAGIC

36 Aristotle affirms in the first book of his dialogue *On Philosophy* that the *Magi* are more ancient than the Egyptians; he adds that they start from two basic principles, a good spirit and an evil spirit, the former called *Zeus* alias *Chromades*, the latter *Hades* alias *Artemanios*. Hermippus in his first book *On Magic*, Eudoxos in his *Good and Theopompus* in the eighth book of the *Philosophy* all confirm this: (...)

37 There can be no doubt that the art of magic originates from over there in Persia, being founded by Zoroaster, as all authors agree. However, it is not sufficiently clear whether there was only one Zoroaster or whether there was yet another who lived later. Eudoxos, who wanted magic to be acknowledged as the grandest and most useful of the philosophical schools, maintained that this Zoroaster lived six thousand years before Plato's death, with which Aristotle agreed. Hermippus, who wrote most diligently about every aspect of magic and commented on the two million lines composed by Zoroaster, besides drawing up the catalogue of his several works, mentions Agonaxos as the teacher by whom he said to have been instructed; he adds that he himself lived five thousand years before the Trojan War.

- 58 (80; 4) ARNOB. *Adv. nat.* 1, 52, 1: Age nunc veniat, quaeso, per igneam zonam Magus interiore ab orbe Zoroastres (B 4 BIDEZ – CUMONT II), Hermippo ut adsentiamur auctori, Bactrianus et ille conveniat, cuius Ctesias res gestas historiarum exponit in primo (*FGrHist* 688 F 1f), Armenius, Zostriani nepos et familiaris Pamphylius Cyri, Apollonius, Damigero et Dardanus, Belus Iulianus et Baebulus, et si quis est alius qui principatum et nomen fertur in talibus habuisse praestigiis: (...)

12. ΣΥΝΑΓΩΓΗ ΤΩΝ ΚΑΛΩΣ ΑΝΑΦΩΝΗΘΕΝΤΩΝ ΕΞ ΟΜΗΡΟΥ
(T 18)

- 920 59 (75; 92) STOB. *Ecl.* 3, 5, 43 p. 269 HENSE I: Ἐκ τῆς Ἑρμιπποῦ Συναγωγῆς τῶν καλῶς ἀναφωνηθέντων ἐξ Ὀμήρου. Δημήτριος ὁ Φαληρεὺς (*FGrHist* 228 F 33 = F 193 WEHRLI IV) εἰς σοφροσύνην ἔλεγεν ταῦτα ποιεῖν (sc. Ὀμήρου), ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἴκοντο (*Od.* 23, 296).

FRAGMENTS WITHOUT A BOOK-TITLE

[ΠΕΡΙ ΕΜΠΕΔΟΚΛΕΟΥΣ ΤΟΥ ΑΚΡΑΓΑΝΤΙΝΟΥ]

- 925 60 (27; 25) DIOG. LAERT. 8, 51: Ἐμπεδοκλῆς (31 A 1 DK), ὃς φησιν Ἰππόβοτος (F 15 GIGANTE), Μέτωνος ἦν υἱὸς τοῦ Ἐμπεδοκλέους, Ἀκραγαντίνος. Τὸ δ' αὐτὸ καὶ Τιμαῖος ἐν τῇ πεντεκαίδεκάτῃ τῶν Ἱστοριῶν (*FGrHist* 566 F 26b) <λέγει προσιστορῶν> ἐπίσημον ἄνδρα γεγονέναι τὸν Ἐμπεδοκλέα τὸν πάππον τοῦ ποιητοῦ. Ἀλλὰ καὶ Ἑρμιππος τὰ αὐτὰ τοῦτ' ἔφησιν. Ὁμοίως καὶ Ἡρακλείδης (F 76 WEHRLI VII) ἐν τῷ Περὶ νόσων, ὅτι λαμπρὰς ἦν οἰκίας ἱπποτροφηκότος τοῦ πάππου. (ERATOSTHENES *FGrHist* 241 F 7 follows)

- 61 (27; 26) DIOG. LAERT. 8, 56: Ἑρμιππος δὲ οὐ Παρμενίδου, Ξενοφάνους (21 A 5 DK) δὲ γεγονέναι ζηλωτὴν (sc. Ἐμπεδοκλέα; 31 A 1 DK), ὃ καὶ

⁹¹³ quaeso per *Sabnasius*: quae super *P B* ⁹¹⁴ per igneam zonam: *Agonaces Clem* (1920: 49) ⁹¹⁴ Zoroastres (sc. Bactrianus) *exponit Clem* ⁹¹⁷ Pamphylius *Le Bonis*: *pamfylus P B*: Pamphylius *editores* ⁹¹⁷ Belus *Meurs.*: velus *P B* ⁹²⁶ <λέγει προσιστορῶν> *add. Diels* ⁹³¹ οὐ Παρμενίδου *P^c*: οὐ παρμενίδης *P^c*: ὁ παρμενίδου *B P^c*

- 58 May, I pray, Zoroastres the *Magos* now come from the inner celestial sphere right through the fiery belt, if the author Hermippos can be given credence, and may his famous namesake from Baktia (whose exploits Ktesias has reported in the first book of his *Histories*) come with him, as well as Armenios, grandson of Zostrianos and Kyros' Pamphylian friend, Damigeron, Dardanos, Belos, Julianos, Baibulos and all the others who are said to have held the first rank and to have made their name in such a racket: (...)

12. COLLECTION OF APHORISMS FROM HOMER'S WORKS

- 59 From Hermippos' *Collection of Aphorisms from Homer's Works*. Demetrios of Phaleron says he (sc. Homer) composed the following verse to advocate moderation:

They came in joy to the place of their familiar bed.

FRAGMENTS WITHOUT A BOOK-TITLE

[ON EMPEDOKLES OF AKRAGAS]

- 60 Hippobotos informs us that Empedokles was the son of Meton who in turn was the son of Empedokles, and was a native of Akragas. Timaios concurs with this in the fifteenth book of his *Histories*, and he adds that Empedokles, the poet's grandfather, had been an eminent man. And indeed, Hermippos has the same story as Timaios. Similarly, Herakleides in his treatise *On Diseases* writes that he was born to an illustrious family, in which his grandfather had bred race-horses.

- 61 Hermippos on his part states that he was not one of Parmenides' admirers, but of Xenophanes, with whom he also lived together and whose writing

συνδραστηρίων καὶ μιμησάσθαι τὴν ἐπισκοπὴν· ὕστερον δὲ τοῖς ἠοροῦσιν ἐντιθέτω.

933 62 (27; 27) Dios. LAERT. 8, 67-69; (67) Ηρακλείδης (F 23 Wehrli VII...) φησὶ ὅτι θύσαν συνετέλει (sc. Ἐμπεδοκλή) πρὸς τῷ Πελοποννησιακῷ ἄγρῳ. Συνέτελλαν δὲ καὶ φίλων τινας ἐν αἵς καὶ Πανθηίας. (68) Ἐἶτα μετὰ τὴν εὐχαρίαν οἱ μὲν ἄλλοι χωρισθῶς ἀπεσιάνον, οἱ μὲν ὑπὸ τῶν δένδρων ὡς ἄγρῳ παρακειμένους, οἱ δ' ὡς βασιλεὺς ἀσπιδόθητον εἶσι τῷ τόπῳ ἕρ' ὄπισθ' ἐκατέκλειτο. Τῆς δ' ἡμέρας γεννηθείσης εὐχαισάμενος, οὐκ ἀφῆθη μόνος. Ζητιζομένου δὲ καὶ τῶν οἰκετῶν ἀνακρινόμενον καὶ βασκανῶν μὴ εἶδεν, εἰς τὴν ἑσπέραν οὐκ ἔπειθε ἀπεμνηστέως ἀκούσθαι ἀρρακταζομένης Ἐμπεδοκλῆος εἰς ἐξουσιᾶς ἐπισκεπέναι τοὺς ἀγρῶν καὶ λιμναίων ἀέγρους, ἄλλα δὲ μῆδεν, ὡς δ' εἰς τὴν γεννηθεὶς ἐκλαμπέον, καταβῆς ὁ Πανθηίας ἐσπερῶς τινας ζητησάντας. Τῶντων δὲ ἐκώσθη πολυπραγμονεῖν, φάσαντες εὐχῆς ὄψιν συμβεβηκέναι καὶ θύειν ἀσπιδόθητον καθάπερ τερονῶν θεῶν. (69) Ἐρμιππος δὲ φησὶ Πάνθηϊάν τινα Ἀκράγαντιον ἀσηλασιζομένην ὑπὸ τῶν ἰατρῶν θεραπεύσασθαι αὐτὸν (sc. Ἐμπεδοκλέα, 31 A DK) καὶ διὰ τοῦτο τὴν θυσίαν ἐπιτελεῖν· τοῦς δὲ κληθέντας εἶναι πρὸς τοὺς ὄγδοονοῦς. ΚΑ.

[ΠΕΡΙ ΖΗΝΩΝΟΣ ΤΟΥ ΕΛΕΑΤΟΥΣ]

930 63 (30; 28) Dios. LAERT. 9, 27-28; (27) Ἐρμιππος δὲ φησὶν εἰς ἄλλοις ἄνθρωποις (sc. Ζήνων ὁ Ἐλεάτης, 29 A 1 DK) βληθῆναι καὶ κατακολληθῆναι (sc. ὑπὸ τοῦ τυράννου). (28) Καὶ εἰς αὐτὸν ἡμεῖς εἰσάγειν οὕτως (Anth. Pal. 7, 129): ἠθέλας, ὦ Ζήνων, καλὸν ἠθέλας ἄνδρα τυράννον κτείνης ἐκλύσαι δουλοσύνης Ἐλεάν. Ἄλλ' εὐδάρης δὴ γὰρ σε λαβὼν ὁ τυράννος ἐν ἄλλοις κόψε. Ἢ τοῦτο λέγεις, σφῆρα γὰρ, σφῆρα δὲ σέ.

[ΠΕΡΙ ΗΡΑΚΛΕΙΤΟΥ ΤΟΥ ΕΦΕΣΙΟΥ]

64 (28; 29) Dios. LAERT. 9, 3-4; (3) Καὶ τέλος μισανθρωπιστῆς καὶ ἀκαταστάτος ἐπέβη, ἄρσεν διηΐσθη, σῶς ἐπιπόμενος καὶ βιοτῆς. Καὶ μέντοι καὶ διὰ τοῦτο περιφροσῆς ἐκ ἄλλων κτλ. (...) (4) (...) Ἐρμιππος δὲ φησὶ λέγειν αὐτὸν (sc. Ηρακλείτου, 22 A 1

222 ἢ καὶ (...) ἐπισκοπῶν sc. F²

of (epic) poetry he imitated; the same authority adds that his meeting with the Pythagoreans happened later.

62 Herakleides (...) relates that Empedokles offered a sacrifice close to the temple of Peloponnes. Some of his friends, among whom Pausanias, had been invited with others to participate in the celebration. After the feast, the rest of the company retired to go to sleep—some of them under the trees in the adjoining field, others wherever they pleased—while Empedokles stayed in the same place where he had been reclining for the feast. At daybreak all got up, and he was the only one who was nowhere to be found. A search was made, and the servants were questioned, but they said they did not know anything about the matter. Then, someone said that in the middle of the night he had heard an immensely loud voice calling Empedokles; he had got up and seen a light in the heavens and the shine of torches but nothing else. All bystanders were amazed at what had occurred; Pausanias came down and sent people to search for Empedokles. Later, he told them not to worry anymore about it all, explaining that divine things had happened and saying that they should make offerings to Empedokles, precisely since he was now a god.

Hermippus says that Empedokles cured Pantheia, a woman from Akragas whom the doctors had given up on, and that for this reason he offered a sacrifice, to which ceremony about eighty people were invited.

[ON ZENON OF ELEA]

63 But Hermippus says [Zenon] was cast into a mortar and slain (by the tyrant).

Of him also I have written as follows:

You wished, Zenon, and noble was your wish, to slay the tyrant and set Elea free from bondage.

But you were crushed; for, as all know, the tyrant caught you and beat you in a mortar. But what is this that I say? It was your body that he beat, and not you.

[ON HERAKLEITOS OF EPHESOS]

64 Eventually, he became a misanthropist and wandered off to live in the mountains, feeding on a diet of herbs and grass. However, after he had contracted dropsy through this way of life, ... Hermippus gives this version: he says that he [sc. Herakleitos]

960 DK: τῶς ἰατροῖς εἰ τις δύναται = τῶς ἔντερά τιπευόντων = τῶς ἰσθμῶν ἐξεράσαι ἀπειπόντων δέ, θείναι αἰσὶν εἰς τὸν ἥλιον καὶ κελεῖσθαι τῶς κούρας βολίωσις καταπλάττειν. Οὕτω δὴ κατακείμενον δευτέρῃσι τελευτᾶσαι καὶ ταφῆσαι ἐν τῇ ἀγορᾷ.

[ΠΕΡΙ ΑΝΑΞΑΓΟΡΟΥ ΤΟΥ ΚΛΑΖΟΜΕΝΟΥ]

65 (31; 30) Diog. Laert. 2, 13; 15: (13) Ἐρμιππος δ' ἐν τῶς βίαις φησὶ ὅτι καθείργθη ἐν τῷ δεσμοτηρίῳ τεθνησκόμενος (sc. Ἀναξαγόρας; 59 A 1 DK); Περικλῆς δὲ παρελθὼν εἰπεῖν ἐκέλευσεν, εἰ τι ἔχουσιν ἐγκαλεῖν αὐτῷ κατὰ τὸν βίον (sc. οἱ Ἀθηναῖοι) οὐδὲν δὲ εἰπόντων, "καὶ μὴν ἐγὼ" εἶπεν "οὐκ ἔστι μαθητὴς εἴμι μὴ οὖν διαβολῆς ἐπαρθένης ἀποκτείνετε τὸν Ἀναξαγόρα, ἢ τῶν ἐμῶν μαθητῶν ἀφείθε." Καὶ ἀφείθη οὐκ ἐνεγκὼν δὲ τὴν ὄψιν ἑαυτοῦ ἐξήμερεν. (...)

970 (15) ἔστι καὶ ἡμῶν εἰς αἰσὶν (Anth. Pal. 7, 95)
ἡλίου παρῆεναι μῦθρον ποτὶ φάσκεν ἰσάργεν,
καὶ εἰς αἰσὶν θανάτῳ μέλλεν Ἀναξαγόρας
975 ἀλλ' ὁ φίλος Περικλῆς μὲν ἐρύσσει αἰσὶν, ὁ δ' αἰσὶν
ἐξήμερεν βίοντα μάθαια σοφίης.

[ΠΕΡΙ ΔΗΜΟΚΡΙΤΟΥ ΤΟΥ ΑΒΔΗΡΗΤΟΥ]

66 (29; 31) Diog. Laert. 9, 43 (= Suda A 448 s.v. Δημόκριτος); Τελευτῶν δὲ οὖν Δημόκριτον φησὶν Ἐρμιππος τρίτον τὸν τρόπον. Ἦδη ὑπέρτατος ἦεν πρὸς τῷ καταστρέφειν εἶναι. Τὴν οὖν ἀδελφὴν λαμπεύουσαν ἦεν ἐν τῇ τῷ Θεσμοφορίῳ κορτῇ μέλλει τεθνησκόσθαι καὶ τῇ θεῷ τὴν καθῆεν αὐτῇ πῶς ποτὶκεν αὐτὴν δὲ θάρρειν εἰπεῖν καὶ κελεῖσθαι αὐτῷ προσφέρειν ἄρτους θερμῶς ἡσπικέραι. Τούτους δὲ αὐτὴς τριτὴν προσφέρειαν διεκράτησεν αὐτῷ ἐν κορτῇ ἕπειδὴ δὲ παρῆθεν αὐτῆς ἡμέραι, τρεῖς δὴ ἦσαν, ἀλαμπεύουσα οὐ ποτὶ

960 <sc> add. Cohn on Long 960 unconvincing, codices Deichgriether-Walsh of Diogenes 2, 13; unconvincing Heitsch, Mil. s.v. Ἀναξαγόρας; unconvincing Cohn, Diels-Hicks Long; add. Cohn 960 <sc> add. Cohn Walsh on Long 961 βολίωσις P P; βολίωσις B Heitsch 961 ἰσθμῶν P P Walsh; ἰσθμῶν B P Long 962 εἰσὶν ἐκέλευσεν Cohn, but a line 173; εἰσὶν Long Walsh 965 αἰσὶν Stephanus; αἰσὶν codices 975 αἰσὶν P; αἰσὶν B P 975 add. Cohn post vers. Ambros.; αἰσὶν P; αἰσὶν B P Suda 976 αἰσὶν Hubert; αἰσὶν P P 84; om. n 977 ἡμῶν Long; n P P om. B P

asked the doctors whether anyone could draw off the water in his body by emptying the intestines; when they said this could not be done, he lay down in the sun and enjoined the children to plaster his body with cow-dung. Thus stretched out on the ground, he died on the second day and was buried in the marketplace.

[ON ANAXAGORAS OF CLAZOMENAI]

65 Hermippus says in his biographies that he was confined in prison pending his execution. Thereupon, Pericles came forward and urged the Athenians, if they had any capital charge to bring against his person, to say so. When they replied they had not, he went on: "Well, truly I am a pupil of Anaxagoras; do not then get carried away by false accusations and do not put him to death. Have faith in me and remit the charges." So he was released; but he could not put up with this grievous assault and committed suicide.

I also have written an epigram upon him:
The sun's a rotten mass,
Quoth Anaxagoras;
This is his crime, his life must pay the price,
Pericles from that fate
Rescued his friend too late;
His spirit crashed, by his own hand he dies.

[ON DEMOCRITUS OF ABDERA]

66 Hermippus says Democritus met with his death in the following way. When he was already very old and his decease close at hand, his sister became distressed at the thought of him possibly dying during the festival of the Thesmophoria and of her not being able to pay due honour to the goddess. He, however, told her to keep faith and instructed her to bring him hot bread every day. By applying the loaves to his nostrils he managed to survive for the duration of the festival. When the three days had elapsed, he

κρήκετο, ὡς φησὶν ὁ Ἱππάρχης, ἐνέα κῆς κῆς ἑκατὸν ἑτη βιῆς.
 κρήκετο, ὡς φησὶν ὁ Ἱππάρχης, ἐνέα κῆς κῆς ἑκατὸν ἑτη βιῆς.
 Ἡμῶς εἴ τις αἰὼν ἐν τῇ Παμμέτρῳ κόνον ἐκπιπόμεν τὸν τρόπον (Anth. Pal. 7, 57).
 985 Καὶ τίς ἐγὼ σοφὸς ἄθε, τίς ἔργον ἔρεξε, πικρῶν
 ὄσων ὁ παντοδαῆς ἦναι δαμόκριτος;
 Ὅς θάνατον παρεόντα τριῖ ἡμέραι δόμασιν ἔσχεν
 καὶ θερμὸς ἄρων ἀσθμασιν ἐξέπνεεν.

[ΠΕΡΙ ΣΩΚΡΑΤΟΥΣ]

67 (32; 32) DIOG. LAERT. 2, 38: Ἀπὸ γένετο μὲν οὖν τὴν γραφὴν (sc. κατὰ Σωκράτους,
 990 SSRID, 1) ὁ Μέλετος, εἶπε δὲ τὴν δίκην Πολυκράτους, ὡς φησὶ Φαβριόκιος (F 3) Μελετιος,
 = F 63 Βασιλαζζὶ ἐν Πανοδικῇ ἱστορίᾳ· συνέγραψε δὲ τὸν λόγον Πολυκράτης ὁ
 σοφιστὴς, ὡς φησὶν Ἑρμιππος, ἢ Ἄντιος, ὡς πινεῖ· προηπόμασε τε πάντα λόγον ὁ
 δημοσιεύς.

[ΠΕΡΙ ΑΝΤΙΣΘΕΝΟΥΣ]

68 (38; 34) DIOG. LAERT. 6, 1-2: (1) Οὕτως (sc. Ἀντισθένης, F 125 Declera Caizzi
 995 = SSR V A, 1) κατ' ἀρχὰς μὲν ἤκουσε Γοργίου τοῦ ῥητοροῦ, ὅθεν τὸ ῥητορικὸν εἶδος ἐν
 τῷ διαλόγῳ ἐκφέρει καὶ μάλιστα ἐν τῇ Ἀληθείᾳ καὶ τῷ Προτροπικῷ. (2) Φησὶ δὲ
 Ἑρμιππος ὅτι προέλετο (sc. Ἀντισθένης, F 127 Declera Caizzi = SSR V A,
 9) ἐν τῇ τῶν Ἰσθμίων πανηγύρει ψέζει τε καὶ ἐπαινεῖται Ἀθηναίους,
 Θηβαίους, Λακεδαιμονίους· εἶτα μένοι παραιτήσασθαι ἰδόντι κείλους ἐκ
 1000 τῶν πόλεων ἀφηγμένους.

[ΠΕΡΙ ΠΛΑΤΩΝΟΣ]

69 (25; 40) DIOG. LAERT. 8, 85: Γέγραψε δὲ (sc. Φιλόλαος, 44 A 1 DK,
 βιβλίον ἐν, ὃ φησὶν Ἑρμιππος λέγειν πρὸς τὸν συγγραφέαν Πλάτωνα ὡς
 φιλόσοφον (Anadote 127 Swinf. Rieuws; Bausteine 38.8 Dörrie II,
 παρατηρούμενον εἰς Σακελίαν πρὸς Διονύσιον ἀνήρσασθαι παρὰ τὸν συγγραφέαν
 1005 πρὸ Φιλόλαου ἀργυρίου Ἀλεξανδρινῶν μνῶν τετραράκοντα καὶ ἐναεῖς
 μεταγεγραμέναι τὸν Τιμαίον.

989 ὡς (...) Ἱππάρχης, sm. F 999 Φαβριόκιος, B P : sm. F 1002 ἐν, ὃ F 100 : ἐν ὃ B P
 1000 μεταγεγραμέναι B P : γεγραμέναι F

let his life slip away without any pain, in his one hundred and ninth year according
 to Hipparchos.

In my Pammetros I have a piece on him as follows:

Pray who was so wise, who wrought so vast a work
 as the omniscient Demokritos achieved?

When Death was near, for three days he kept him in his house
 and regaled him with the steam of hot loaves.

[ON SOKRATES]

67 Meletos handed in the accusation (sc. against Sokrates) and Polykritos pleaded the
 cause, so we are told by Favorinus in his *Miscellaneous History*. According to Hermip-
 pos, Polykrates the sophist wrote the speech, but some say that it was by Anytos.
 Lykon the demagogue made all preparations beforehand.

[ON ANTISTHENES]

68 At first, he became a pupil of Gorgias the rhetorician; this explains the rhetorical style
 he introduces in his dialogues, especially in his *Truth* and in his *Exhortations*. Hermippos
 relates that at first he intended to address the crowd at the Isthmian games
 on the subject of the weaknesses and strengths of the Athenian, the Theban
 and the Lacedaemonian peoples, but that later, when he noticed that great
 throngs had arrived from those cities, he begged to be excused.

[ON PLATO]

69 He (sc. Philolaos) has written one book which, according to one author
 reports Hermippos, was bought by Plato the philosopher after he had ar-
 rived at Dionysios' court in Sicily; he purchased it from Philolaos' relatives
 for the price of forty silver Alexandrian *minas*, and he copied the *Timaeus*
 from it.

70 (43; 41) Dica. Laert. 3; 2; 43; (2) Τελευτῆ 8' (α: Πλάτων; *Amidos* 144
 β: Πλάτων; *Amidos* 144) Διονύσιος Η' - ὅς φησιν Ἐρμιππος, ἐν γῆρας
 βεβηκῶν - ἐτλ. (...) (49) Ἐὰν καὶ ἡμέτερον οὐδὲς ἔχον (*Anth. Pal.* 7, 100) ἄλλως, καὶ

- 1010 ἄλλο, ὡς ἐτελεύτησεν (*Anth. Pal.* 7, 109)
 Φαίβιος ἔδρασε βροχῆς Ἀσκληπιῶν ἠδὲ Πλάτων,
 τὸν μὲν τῶν ψυχῶν, τὸν δ' ἴσα σώμα σώει.
 Λαίσημενος δὲ γῆρας πάλιν ἤλασεν, ἦν καὶ εὐνοῖα
 γένηται καὶ διασέβη ζῆνος ἐντέροισιν.

[ΠΕΡΙ ΗΡΑΚΛΕΙΔΟΥ ΤΟΥ ΠΟΝΤΙΟΥ]

- 1015 71 (48; 42) Dica. Laert. 5; 91: Ἐρμιππος δὲ λιμῶν κατασχόντας τὴν χώραν
 φησὶν αἰτεῖν τοὺς Ἡρακλειῶτας τὴν Πυθίαν λύσειν. Τὸν δὲ Ἡρακλειδῆς
 (F 14a) *Wenig* VII διαφθεῖραι χρήσασθαι τοὺς τε θεοῦς καὶ τὴν
 προειρημένην, παρ' ἀνελεῖν ἀπολλογῆσθαι τὸ ἐκεῖ, εἰ ἴσῃ μὲν
 Ἡρακλειδῆς ὁ Εὐθυφύωνος χρυσῶ στεφάνῳ στεφανοθεῖα πρὸς αὐτὸν,
 1020 ἀποθάνων δὲ ὡς ἦρας τιμῆσι. Ἐσπίσθη ὁ δὴθεν χρησάμενος καὶ οὐδὲν ἀνομιεῖν
 πλάσαντες αὐτὸν. Ἀὐτὰ γὰρ ἐν τῷ θεῶν στεφανοσθέντος ὁ Ἡρακλειδῆς
 ἀπόληκτος ἐγένετο, εἰ τε θεοῖσι καταλευσθέντες διαφθάρσαν. Ἀλλὰ καὶ ἡ
 Πυθία τὴν αὐτὴν ὄραν ἐπιτίθει ἐς τὸ αὐτὸν καὶ ἐκίσταται ἐν τῷ
 1025 ἀπὸ τῶν διχθεῖα παραχρήμα ἀπέπευσε. Καὶ τὰ μὲν περὶ τὸν θάνατον
 αὐτοῦ ἰσάσθαι.

[ΠΕΡΙ ΑΡΚΗΣΙΛΑΟΥ ΠΙΤΑΝΟΥ ΤΗΣ ΑΙΟΛΙΣ]

72 (34; 43) Dica. Laert. 4; 44-45; (44) Ἐτελεύτησε δὲ (α: Ἀρκεσίλαος, ὅς
 φησιν Ἐρμιππος, βερρῆτον ἐμφωρηθεὶς πολλὴν καὶ παρακέρως, ἦδη γερούς
 εἰς πέμπτον καὶ ἑβδόμησιν, ἀποδεχθεὶς πρὸς Ἀθηναίων ὡς αὐτοῖς.
 Ἐὰν καὶ εἰς αὐτὸν ἦσαν (*Anth. Pal.* 7, 104):

- 1030 (45) Ἀρκεσίλαε, εἰ μοι ἴσῃν ὄνον βερρῆτον ἀκεῖνος
 ἔσπασε, ποτε φρεσὶν ἐντὸς ἔλασθε ἐμοί;
 Θεωτεῖρα δ' αὖτ' ἴσῃσιν ἐπέτ' ἄνελε, ἄλλ' ἔτι ἔδρασε
 ἕβρῆτας αὖ μὲν ἴσῃ χρησάμενος ἐλάει.

1018 *Amidos* F P: *Amidos* 144 1019 *Amidos* *Richard* *Fastiana* in *CR* 10 (1904) p. 143 *Amidos*
Amidos *Amidos* *Amidos* 1018 *Amidos* F *Amidos*: *Amidos* H P 1022 *Amidos* *Amidos* *Amidos*

70 According to Hermippus, he died while dining at a wedding feast, in the
 first year of the hundred and eighth Olympiad, in his eighty-first year. (...)
 there is also an epitaph of my man which runs thus (...) And another on the manner of his
 death:

Phaibios gave to mortals Asclepius and Plato,
 the one to save their souls, the other to save their bodies.
 From a wedding banquet he has passed to that city
 which he had founded for himself and planned to the sky.

[ON HERAKLEIDES OF PONTOS]

71 Hermippus relates that when their territory was visited by famine, the
 people of Herakleia went to ask the Pythia how to be delivered from this.
 Herakleides then bribed the ambassadors as well as the aforementioned
 priestess to convey the response that they would be released from the calamity
 if Herakleides, son of Euthyphron, was crowned by them with a golden
 wreath during his lifetime and was worshipped like a hero after his death.
 This oracle was actually reported, but the men who fabricated it gained
 nothing from this, for no sooner was Herakleides crowned in the theatre
 than he was struck by apoplexy, after which the envoys were stoned to
 death. At the very same time the Pythia went down to the innermost sanctu-
 ary and sat down; there she was bitten by one of the serpents and died
 forthwith. So far the account of the events related to his death.

[ON ARKESILAOS OF PITANE IN AEGEIS]

72 According to Hermippus, he died after drinking a lot of pure wine, as a
 result of which he lost his mind; he was already seventy-five years old and
 was treated by the Athenians with unparalleled respect.

I have written upon him as follows:

Why, pray, Arkeshlaos, didst thou quaff so unsparsingly
 unmixed wine as to go out of thy mind?
 I pity thee not so much for thy death as because thou didst reach
 thy knees by immoderate potations.

[ΠΕΡΙ ΑΡΙΣΤΟΤΕΛΟΥΣ - ΠΕΡΙ ΚΑΛΛΙΣΘΕΝΟΥΣ]

- 73 (49; 50) PLUT. *Alex.* 53, 3 - 54, 1: (3) Λέγεται δὲ ποτε πολλῶν
 1035 παρακεκλημένων ἐπὶ τὸ δεῖπνον ἐπαινεῖσαι κελευσθεὶς ἐπὶ τοῦ ποτηρίου
 Μακεδόνας ὁ Καλλισθένης (*FGrHist* 124 T 7) οὕτως εὐροῆσαι πρὸς τὴν
 ἰπόθεσιν, ὥστ' ἀνισταμένους κροτεῖν καὶ βάλλειν τοὺς στεφάνους ἐπ' αὐτὸν
 (4) εἰπεῖν οὖν τὸν Ἀλέξανδρον ὅτι, κατ' Εὐριπίδην, τὸν λαβόντα τῶν λόγων
 καλὰς ἀφορμὰς οὐ μέγ' ἔργον εὖ λέγειν (*Eur. Bacch.* 266-267):
 1040 "ἀλλ' ἐνδειξαι" φάναι "τὴν σπαντοῦ δύναμιν ἡμῖν κατηγορήσας Μακεδόνων,
 ἵνα καὶ βελτίους γένωνται μαθόντες ἅ πλημμελοῦσιν." (5) Οὕτω δὲ τὸν ἄνδρα
 πρὸς τὴν παλινοδίαν τραπόμενον πολλὰ παρρησιάσασθαι κατὰ τῶν
 Μακεδόνων, καὶ τὴν Ἑλληνικὴν στάσιν αἰτίαν ἀποφάναντα τῆς γενομένης
 περὶ Φίλιππον αὐξήσεως καὶ δυνάμεως, εἰπεῖν:
 1045 Ἐν δὲ διχοστασίῃ καὶ ὁ πάγκακος ἔλλαχε τιμῆς:
 (6) Ἐφ' ᾧ πικρὸν καὶ βαρὺ ἐγγενέσθαι μῖσος τοῖς Μακεδόσιν, καὶ τὸν
 Ἀλέξανδρον εἰπεῖν, ὡς οὐ τῆς δεινότητος ὁ Καλλισθένης ἀλλὰ τῆς δυσμενείας
 Μακεδόσιν ἀπόδειξιν δέδωκε. (54, 1) Ταῦτα μὲν οὖν ὁ Ἑρμιππὸς φησὶ τὸν
 ἀναγνώστην τοῦ Καλλισθέλους Στροῖβον Ἀριστοτέλει διηγείσθαι, τὸν δὲ
 1050 Καλλισθένην συνέντα τὴν ἀλλοτριότητα τοῦ βασιλέως δις ἢ τρίς ἀπιόντα πρὸς
 αὐτὸν εἰπεῖν:
 κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων (*Hom. Il.* 21, 107).

[ΠΕΡΙ ΛΥΚΩΝΟΣ]

- 74 (47; 57) DIOG. LAERT. 5, 67: Ἦν δὲ καὶ καθαρῶτατος τὴν στολὴν (*sc.*
 Λύκων), ὡς ἀνυπερβλήτῳ χρῆσθαι μαλακότητι ἱματίων, καθά φησιν Ἑρμιππος.

[ΠΕΡΙ ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΦΑΛΕΡΕΩΣ]

- 1055 75 (50; 58) DIOG. LAERT. 5, 78-79 (= *Suda* Δ 429 *s.v.* Δημήτριος): (78) Φησὶ δ'
 αὐτὸν (*sc.* Δημήτριον; *FGrHist* 228 T 1 = F 69 WEHRLI IV) Ἑρμιππος μετὰ
 τὸν Κασσάνδρου θάνατον φοβηθέντα Ἀντίγονον παρὰ Πτολεμαῖον ἐλθεῖν τὸν

1035 παρακεκλημένων : παρακεκλιμένων P 1039 εὖ λέγειν : εὐλογεῖν L P H^m 1040 συνάντι
 : αὐτοῦ P 1044 εἰπεῖν : ἐπειπεῖν Latte 1045 ἔλλαχε P C H^m : ἔμμορε [Plut.] *Mor.* 479a
 1046 βαρὺ (...) Μακεδόσιν Wehrli : βαρὺ τοῖς Μακεδόσιν ἐγγενέσθαι μῖσος Ziegler : αἰῶ
 αἰῶ 1050 ἀπιόντα : ἐπανιόντα Λ 1051 αὐτὸν *em.* Latte : αὐτὸν *codices*

[ON ARISTOTLE—ON KALLISTHENES]

- 73 Of him (*sc.* Kallisthenes) the following story is also told. Once when a lot
 of people had been invited to dine with the king, Kallisthenes was requested,
 when the wine-cup came to him, to pronounce a eulogy on the Macedoni-
 ans. He spoke so successfully on the subject that the guests jumped up to
 applaud him and to throw their wreaths at him. To this Alexander's reaction
 was, quoting Euripides, that for a man who dwells on
 a magnificent subject, it is no great achievement to speak well;
 "But," so he continued, "can you also give proof to us of the power of your
 eloquence by delivering an indictment against the Macedonians, in order
 that they may learn from their faults and become even better?" Whereupon
 Kallisthenes concentrated on his recantation, and he spoke long and boldly
 against the Macedonians. After he had singled out the disunity among the
 Greeks as the real cause of Philip's rise to power, he went on as follows:
 In times of dissension even the most wicked man gets
 his share of honour.

This caused a feeling of bitter and stern hatred for him among the Macedo-
 nians, and Alexander declared that Kallisthenes had given evidence, not of
 his ability to orate, but of his ill-will towards the Macedonians. This, then—
 so we are told by Hermippos—is the story which Stroibos, the slave who was
 trained to read to Kallisthenes, reported to Aristotle. Hermippos adds that
 when Kallisthenes realized the king's alienation as he was leaving, he defiantly
 recited this verse to him two or three times:
 Patroklos is also dead, a man far better than you.

[ON LYKON]

- 74 He was always impeccably dressed, because he wore clothes of material
 that was soft beyond compare, according to Hermippos.

[ON DEMETRIOS OF PHALERON]

- 75 Hermippos reports that, when Kassandros died, Demetrios for fear of

Σωτήρα· κάκει χρόνον ἰκανόν διατρίβοντα συμβουλεύειν τῷ Πτολεμαίῳ πρὸς
τοῖς ἄλλοις καὶ τὴν βασιλείαν τοῖς ἐξ Εὐρυδίκης περιθεῖναι παῖσι. Τοῦ δὲ οὐ
1060 πεισθέντος ἀλλὰ παραδόντος τὸ διάδημα τῷ ἐκ Βερενίκης, μετὰ τὴν ἐκείνου
τελευτὴν ἀξιωθῆναι πρὸς τοῦτου παραφυλάττεσθαι ἐν τῇ χώρᾳ μέχρι τι δοῖται
περὶ αὐτοῦ. Ἐνταῦθα ἀθμιώτερον διήγε· καὶ πως ὑπνώτων ὑπ' ἀσπίδος τὴν
χεῖρα διχθεὶς τὸν βίον μεθήκε. Καὶ τέθαιπται ἐν τῷ Βουσιρίτῃ νομῷ πλησίον
Διοσπόλεως.

1065 (79) Καὶ αὐτῷ ἐπεγράψαμεν ἡμεῖς (*Anth. Pal.* 7, 113):

ἀνείλεν ἀσπίς τὸν σοφὸν Δημήτριον
ἰὸν ἔχουσα πολὺν
ἀσηκτον, οὐ στίλβουσα φῶς ἀπ' ὀμμάτων,
ἀλλ' αἶδην μέλανα.

[ΠΕΡΙ ΣΤΙΛΠΩΝΟΣ ΤΟΥ ΜΕΓΑΡΕΩΣ]

1070 76 (37; 35) *Diog. Laert.* 2, 120: Γηραιὸν δὲ τελευτήσαι φησιν Ἑρμιππος (sc.
τὸν Στίλωνα; T 152 *Döring* = *SSR II O*, 16), οἶνον προσενεγκάμενον ὄπως
θάττον ἀποθάνη.

Ἔστι δὲ καὶ εἰς τοῦτον ἡμῶν (*Anth. Plan.* 5, 42):

1075 Τὸν Μεγαρέα Στίλωνα, γινώσκεις δ' ἴσως,
γῆρας, ἔπειτα νόσος καθεῖλε, δύσμαχον ζυγόν·
ἀλλ' οἶνον εὔρε τῆς κακῆς συναρίδος
φέρτερον ἠνίοχον· <χανδόν> πίων γὰρ ἤλασεν.

[ΠΕΡΙ ΣΤΙΛΠΩΝΟΣ – ΠΕΡΙ ΦΙΛΙΣΚΟΥ]

1080 77 (37; 37) *Suda* Φ 359 s.v. Φιλίσκος Αἰγινήτης: (...) Αὐτὸς δὲ ἀκουστής ἦν τοῦ
Κυνὸς Διογένηος, κατὰ δὲ Ἑρμιππον Στίλωνατος (T 175 *Döring* = *SSR II*
O, 9).

1065 μεθήκε B: μετέθηκε F P φ 1063 τέθαιπται *Wöhler*: θάπτεται *Hübner Long* 1077 χανδόν
add. Cobet: Βάκχον *maculi G. Röper*, in *Philologus* 9 (1854), p. 14-15 1077 πίων γὰρ ἤλασεν
προσεσκόφηθι: πίων γὰρ ἤλασεν <πρόσω>, ἐσκόφηθι δὲ *coni. Meineke*

Antigonos fled to the court of Ptolemaios Soter. There he spent a consider-
able time, during which he advised Ptolemaios in different matters; among
other things, he suggested conferring sovereign power to his children by
Eurydike. However, in this affair Ptolemaios could not be persuaded, and he
bestowed the diadem upon his son by Berenike. After Ptolemaios' death, this
son resolved upon detaining Demetrios as a prisoner in the country until a
final decision would be taken regarding him. With the passing of time he
grew increasingly disillusioned there. One night, while asleep, he was some-
how bitten in the hand by an asp and died. He is buried near Diospolis in
the district of Busiris.

Here are my lines upon him:

A venomous asp was the death of the wise Demetrios
an asp withal of sticky venom,
darting, not light from its eyes,
but black death.

[ON STILPON]

76 Hermippos reports that Stilpon died at an advanced age, after drinking
wine to precipitate his end.

I have written an epitaph on him also:

Surely you know Stilpo the Megarian;
old age and then disease laid him low, a formidable pair.
But he found in wine a charioteer too strong
for that evil team; he quaffed it eagerly and was borne along.

[ON STILPON – ON PHILISKOS]

77 Philiskos of Aigina (...) was a pupil of Diogenes the Cynic. According to
Hermippos, however, he was a disciple of Stilpon.

δανείζειν καὶ ἐξενεχυριάζειν, ὥστε πάμπλειστα χρήματα ἀθροίζειν (100),
τέλος δ' ἐπιβουλευθέντα πάντων στερηθῆναι καὶ ὑπ' ἀθυμίας βρόχῳ τὸν βίον
μεταλλάξαι. Καὶ ἡμεῖς ἐπαίξαμεν εἰς αὐτὸν (*Anth. Pal.* 5, 41):

1110

Φοινικὰ τὸ γένος, ἀλλὰ Κρητικὸν κύναι,
ἡμεροδανειστὴν — τοῦτο γὰρ ἐπεκλήζετο —
οἶσθα Μένιππον ἴσως,
Θήβησιν αὐτὸς ὡς διωρύγη ποτὲ
καὶ πάντ' ἀπέβαλεν οὐδ' ἐνόει φύσιν κυνός,
αὐτὸν ἀνεκρέμασεν.

[ΠΕΡΙ ΧΡΥΣΙΠΠΟΥ]

1115 **81** (51; 59) *DIOG. LAERT.* 7, 184 (= *Suda* X 568 s.v. Χρύσιππος): Τοῦτον (sc.
Χρύσιππον) ἐν τῷ Ὀιδεῖῳ σχολάζοντά φησιν Ἑρμιππος ἐπὶ θυσίαν ὑπὸ τῶν
μαθητῶν κληθῆναι· ἔνθα προσενεγκάμενον γλυκῦν ἄκρατον καὶ ἰλιγγιάσαντα
μεμπταῖον ἀπελθεῖν ἐξ ἀνθρώπων τρία καὶ ἐβδομήκοντα βιώσαντ' ἔτη (...) Καὶ ἔσται
ἡμῶν παίγιον εἰς αὐτὸν (*Anth. Pal.* 7, 706):

1120

Ἰλιγγίασε Βάκχον ἐκπιὼν χανδὸν
Χρύσιππος, οὐδ' ἐφείσατο
οὐ τῆς στοᾶς οὐδ' ἦς πατρὸς, οὐ τῆς ψυχῆς,
ἀλλ' ἦλθε δάμ' ἐς Ἄϊδεω.

[ΠΕΡΙ ΕΠΙΚΟΥΡΟΥ]

1125 **82** (40; 60) *DIOG. LAERT.* 10, 2-3: (2) Φησὶ δ' Ἑρμιππος γραμματοδιδάσκαλον
αὐτὸν (sc. Ἐπίκουρον) γεγενῆσθαι, ἔπειτα μέντοι περιτυχόντα πρὸς
Δημοκρίτου (68 A 52 DK) βιβλίους ἐπὶ φιλοσοφίαν ᾄξει· (3) διὸ καὶ τὸν Τιμόνα
(*Supplementum Hellenisticum* F 825) φάσκειν περὶ αὐτοῦ·

ἴσταιος αἰφυσικῶν καὶ κύνιατος, ἐκ Σάμου ἐλθὼν
γραμματοδιδασκαλίδης, ἀναγαγόντατος ζυκόντων.

1117 προσενεγκάμενον I^a: προσενεχθέντα B F I^a 1118 ἐξ ἀνθρώπων om. F^a
1124 Ἑρμιππος: Ἑρμιππος τὴν ἀρχὴν *Heuzh. Mil.* 1124 γραμματοδιδάσκαλον F:
πραγματοδιδάσκαλον B F 1126 ᾄξει *Hübner*: ᾄξει B: ᾄξει F F 1129 γραμματοδιδασκαλίδης
B F P: γραμματοδιδασκαλίδης I^a *Athen.* 13, 588b A

and distrained the property of his insolvent debtors, this way amassing a
fortune. Finally, however, a plot was formed against him and he was de-
prived of everything. Driven to despair he hanged himself.

I have composed a trifle upon him:

May be, you know Menippos,
Phoenician by birth, but a Cretan hound:
A money-lender by the day—so he was called—
At Thebes when once on a time his house was broken into
And he lost his all, not understanding what it is to be a Cynic
He hanged himself.

[ON CHRYSIPPUS]

81 One day, while he was lecturing in the Odeion—so we are told by
Hermippus—he was invited by his pupils to a sacrificial festival. After he had
drunk some sweet, pure wine there, he lost his head; five days later he went
on his last journey, at the age of seventy-three (...) I have toyed with the subject in the
following verses:

Chrysippos turned giddy after gulping down
a draught of Bacchos; he spared not
the Porch nor his country nor his own life,
but fared straight to the house of Hades.

[ON EPIKURUS]

82 Hermippus, however, maintains he was a schoolmaster and that subse-
quently, on coming across the works of Demokritos, he eagerly turned to
philosophy. Accordingly, Timon said the following about him:

The last and most doggish of the physicists once more, this schoolmaster
who came from Samos, the least educated of all mankind.

1130 83 (80; 61) Diog. Laert. 10, 13-16: (13) Τελευτήσαν δ' αἰὼν (sc. Τελευτήσαν) αὐτὸν οἶον ἀποσπέντων, ὃς ἦεν καὶ Τριπύρας ἐν ἐπιστάσει; (F 17) Κῆρυξ = F 12
 Λακκοῦ Ἀποκρίσις) φάρμακον ἰατρικὸν πεπερασμένον. Ὅτι καὶ φησὶν Τριπύρας
 ἀβάντι αἰὼν εἰς πύλον χαλκῆν κεκραμένῃ ἴδεν θερμῶ καὶ αἰσθητῶ
 ἄκρατον βόθρον; (16) τοῖς τε φίλοις παραγγέλλαντα τῶν δόξων ἀποσπέντων
 οἶον τελευτήσαν.

1133 καὶ ἔστιν ἄλλο εἰς αἰὼν οἶον (Lamb. Phil. 2, 106):
 Χαιρετὸν καὶ μάλιστα τὸ δόγμα τῶν Ἐπίκουρος
 ἴσταν οἶον φίλος πόθος ἀποσπέντων
 φάρμακον δὲ πύλον τῶν ἐπιπέπων καὶ ἄκρατον
 ἴσταν, εἴτ' Αἰδὸν φράσων ἐπιστάσει.

1140

[ΠΕΡΙ ΕΥΡΥΠΙΔΟΥ]

84 (73b; 94) *Vita Euripidis* p. 3 Schwartz F. Λέγει δὲ καὶ Τριπύρας
 Διονύσιον τὸν Συρακῶν τύραννον μετὰ τὴν τελευτὴν τοῦ Εὐρυπίδου πύλον
 τοῖς κληρονόμοις αὐτοῦ πᾶσαν λαβεῖν τὴν ψαλτήριον καὶ τὴν δόξαν καὶ τὴν
 γραμμῆν, ἅπαντα κελεύσας τοῖς φέροντας ἐν τῷ <πῶν> Μουσῶν ἱερῷ
 ἀναθεῖναι, ἐπιγράψαντα τοῖς αὐτοῦ <καὶ> Εὐρυπίδου ὀνόματι διὰ καὶ
 ξηνοφιλοτάτων κεκλήσθαι φασὶ διὰ τὸ μάλιστα ὑπὸ ξένων φιλοῦσθαι ἡμῶν τῶν
 Ἀθηναίων ἐφθονεῖτο.

[ΠΕΡΙ ΑΙΣΧΙΝΟΥΣ ΤΟΥ ΡΗΤΩΡΟΣ]

85 (71; 79) *Vita Aeschin.* 3, 6-7 p. 6 Diels: (6) Ὅτι μαθητὴς ἔφασκε
 (sc. Αἰσχίνης), ὃς μὲν Δημήτριος ὁ Φαληρεὺς φησὶ (*Πλάτων* 228 F 30 = F 17)
 1150 Μηνελί IV, Σωκράτους τοῦ φιλοσόφου, εἴθ' ἕστερον Πλάτωνος (F 12) καὶ
 δὲ Κακίλιος (F 126 a p. 108 *Ομηλοσύνη*) καὶ Ἰδαμενεὺς (*Πλάτων* 33
 F 13) καὶ Τριπύρας ἱστοροῦσιν, οὐκ ἔχουσε τούτων τῶν ἀνδρῶν μαθητὴν
 γάρην.

1133 οἶον B P; φάρμακον F 1134 πεπερασμένον B (P); πεπερασμένον F 1135 φασὶ
 Τριπύρας: om. F 1136 αἰσθητῶν B P; αἰσθητῶν F 1144 λέγει (...) Τριπύρας: ἀφάνει (...)
 Τριπύρας H L 1145 πύλον: πύλον H L 1146 τῶν ἐπιπέπων Σχολιῶν 1147 καὶ
 Πλάτωνος H L 1148 ἐπιγράψαντα: ἐπιγράψαντα H 1149 <καὶ> αὐτὸν ἐπιγράψαντα
 H L 1150 φασὶ om. i 1151 Κακίλιος om. H L
 : κεκλήσθαι S f 1152 ἱστοροῦσιν om. i 1153 τούτων om. i

83 According to Hermippus in his time, he died of total isolation after being seen in
 his native city. Hermippus relates that he stepped in a bronze tubbing tub
 filled with hot water and asked for pure wine, all of which he gulped down.
 Then he told his friends always to remember his deceases and passed
 away.

Here is something of my own about him:
 Farewell, my friends, the truths I taught hold fast
 Thus Epikuros spoke, and trothed his last.
 He sat in a warm bath and neat wine quaff'd,
 And straightway found chill death in that same draught.

[ON EURIPIDES]

84 Hermippus says further that after Euripides' death Dionysios, the tyrant
 of Sicily, bought the poet's harp, his writing-tablet and his stylus from his
 heirs on payment of one talent. After he had seen the instruments, he or-
 dered those who brought them to set them up as a votive gift in the temple
 of the Muses and he had an inscription made in his own and Euripides'
 name. For this—still according to Hermippus—he (sc. Euripides) was called
 "most beloved by strangers", because he was particularly loved by foreign-
 ers, whereas the Athenians bore him ill-will.

[ON AISCHINES THE ORATOR]

85 According to Demetrios of Phaleron, he (sc. Aischines) was a disciple of
 Sokrates the philosopher, and afterwards of Plato, whereas Kallikles, Idame-
 neus and Hermippus state that he did not listen to those men for the sake of
 learning.

[ΠΕΡΙ ΘΕΟΚΡΙΤΟΥ ΤΟΥ ΧΙΟΥ – ΠΕΡΙ ΑΝΑΞΙΜΕΝΟΥΣ
ΠΕΡΙ ΤΩΝ ΙΣΟΚΡΑΤΟΥΣ ΜΑΘΗΤΩΝ]

1155 **86** (68; 78) ATHEN. 1, 21c: "Ερμιππος δέ φησι Θεόκριτον τὸν Χίον ὡς ἀπαίδευτον μέμφεσθαι τὴν Ἀναξιμένους περιβολὴν (FGrHist 72 T 12).

[ΠΕΡΙ ΘΟΥΚΥΔΙΔΟΥΣ]

1160 **87** (54, -; 62, -) **a** MARK. *Vita Thuc.* 2; 3; 14; 18; 32: (2) (...) ἀπόγονος δὲ τῶν εὐδοκιμωτάτων στρατηγῶν, λέγω δὴ τῶν περὶ Μιλτιάδην καὶ Κίμωνα. (...) (3) Καὶ τοῖσι Δίδυμος μαρτυρεῖ (...) (14) Ἀπὸ τούτου (sc. Μιλτιάδου) οὖν <Δίδυμος> καταγεσθαί φησι τὸ Θουκυδίδου γένος. (...) (18) Ὁ δὲ Ἐρμιππος καὶ ἀπὸ τῶν Πεισιστρατιδῶν αὐτὸν (sc. τὸν Θουκυδίδη) λέγει τῶν τυράννων ἔλκειν τὸ γένος, διὸ καὶ διαφθонеῖν αὐτὸν φησιν ἐν τῇ συγγραφῇ τοῖς περὶ Ἀρμόδιον καὶ Ἀριστογείτονα, λέγοντα ὡς οὐκ ἐγένοντο τυραννοφόνου· οὐ γὰρ ἐφόνευσαν τὸν τύραννον, ἀλλὰ τὸν ἀδελφὸν τοῦ τυράννου Ἴππαρχον. (...) (32) Δίδυμος δ' ἐν Ἀθήναις ἀπὸ τῆς φυγῆς ἐλθόντα βιαίω θανάτῳ φησιν ἀποθανεῖν (...). Τοὺς γὰρ 1165 Ἀθηναίους καθόδον δεδωκέναι τοῖς φυγάσι πλὴν τῶν Πεισιστρατιδῶν μετὰ τὴν ἦταν τὴν ἐν Σικελίᾳ ἦκοντα οὖν αὐτὸν ἀποθανεῖν βίᾳ, καὶ τεθῆναι ἐν τοῖς Κιμωνίσις μνήμασιν. **b**) SCHOL. THUC. 1, 20,2 p. 22 HUDL: ὅτι Ἰππίας κτέ.: ταῦτα λέγει ὁ συγγραφεὺς ὡς καὶ αὐτὸς ὦν τοῦ γένους τῶν Πεισιστρατιδῶν καὶ διαβάλλει τοὺς περὶ Ἀρμόδιον.

UNCERTAIN FRAGMENTS

[ΠΕΡΙ ΤΩΝ ΣΙΒΥΛΛΩΝ – ΠΕΡΙ ΗΡΟΦΙΛΗΣ]

1170 **88** (-; -) *Suda* Σ 355 s.v. Σίβυλλα: Ἀπόλλωνος καὶ Λαμίας, κατὰ δὲ τινες Ἀριστοκράτους καὶ Ὑδάλης, ὡς δὲ ἄλλοι Κριναγόρου, ὡς δὲ Ἐρμιππος Θεοδώρου. Ἐρυθραία, παρὰ τὸ τεθῆναι ἐν χωρίῳ τῶν Ἐρυθρῶν, ὃ προσηγορεύετο Βάτοι· νῦν δὲ αὐτὸ τὸ χωρίον πολισθὲν Ἐρυθραὶ προσαγορεύονται.

1160 διὸ *codices*: δι' ὃ *em. Schwartz Die Zeit des Ephoros in Hermes 44 (1909) p. 498 n. 2*
1161 διαφθονεῖν *codices*: διαφωνεῖν *dubit. Hudson*: φθονεῖν *Schwartz in Hermes 44 (1909) p. 498 n. 2* 1164 *post* ἐλθόντα *add. ὕστερον Unger, 104 aut* καὶ οὐκ ἐν Θράκη *Comte* 1164 φησιν ἀποθανεῖν *Vm: om. E Ab Gu Pe Pl Vg Pe³* | ἀποθανεῖν *add. καὶ οὐκ ἐν Θράκη Omen. 88*
1165 τὴν ἦταν: τὴν μεγάλην ἦταν *Unger, 104* 1166 τὴν ἐν Σικελίᾳ: *del. Krüger* 1171 Ὑδάλης: Ἰδαίας *Maass, frustra* 1172 Βάτοι *Dioscorid. mat. med. 4, 38 contulit Maass*: Βάτοι *G: Βάτος V* 1172 αὐτὸ: αὐ *vel* τούτο *Bhd.*

[ON THEOKRITOS OF CHIOS—ON ANAXIMENES
ON THE PUPILS OF ISOKRATES]

86 Hermippos says that Theokritos of Chios reproached Anaximenes with 'dressing' in an unseemly manner.

[ON THUKYDIDES]

87 a (...) he was a descendant of the most glorious generals, namely Miltiades and Kimon. (...) Didymos testifies to this. (...) So Didymos traces Thukydidēs' origin from him (sc. Miltiades). (...) Hermippos says that he was descended from the tyrants, the *Peisistratidai* as well; our source adds that that is exactly the reason why in his work he spoke grudgingly of Harmodios and Aristogeiton, claiming that they were not tyrannicides since they had not killed the tyrant, but only the tyrant's brother Hipparchos. (...) Didymos relates that he died a violent death on his return to Athens from exile. (...) Indeed, after the defeat in Sicily, the Athenians had granted permission to return to all exiles except for the *Pisistratids*; so, when he was on his way home he was killed violently, and he was buried in the tomb of Kimon and his relatives. **b**) The historian says these things and is filled with resentment against Harmodios because he is himself a member of the family of the *Peisistratidai*.

UNCERTAIN FRAGMENTS

[ON THE SIBYLLAI—ON HEROPHILE]

88 Sibylla was the daughter of Apollon and Lamia, or—according to others—of Aristokrates and Hydale, or of Krinagoros—yet others—or—and this is Hermippos' version—of Theodoros. She is called 'the Erythraean' because she was brought forth in the region of Erythrai which at that time was called Batoi, but now Erythrai after the city.

[ΠΕΡΙ ΤΩΝ ΙΣΟΚΡΑΤΟΥΣ ΜΑΘΗΤΩΝ – ΔΗΜΟΣΘΕΝΟΥΣ]
[ΠΕΡΙ ΑΡΙΣΤΟΤΕΛΟΥΣ]

- 1175 **89** (-; -) DION. HALIK. *Epist. Amm.* I 3, 3; 4, 1; 4, 7: (3, 3) 'Ανάγκη δ' ἴσως πρῶτον ὅσα παρέλαβον ἐκ τῶν κοινῶν ιστοριῶν ἃς κατέλιπον ἡμῖν οἱ τοὺς βίους τῶν ἀνδρῶν συνταξάμενοι, προειπεῖν. Ποιήσομαι δὲ ἀπὸ Δημοσθένους τὴν ἀρχὴν. (...) (4, 1) Δημοσίους δὲ λόγους ἤρξατο γράφειν ἐπὶ Καλλιστράτου ἀρχοντος εἰκοστὸν καὶ ἑβδομον ἔτος ἔχων. [there follows a survey of 12 speeches, arranged according to archon dates, with *incipit* cited for some of them] (4, 7) Μέχρι τοῦδε, περὶ δώδεκα λόγων εἴρηκα δημοσίων, ἐν
- 1180 οἷς εἰσι δημηγορικοὶ μὲν ἑπτὰ, δικανικοὶ δὲ πέντε, ἅπαντες πρότεροι <ὄντες> τῶν Ἀριστοτέλους τεχνῶν, ὡς ἐκ τῶν ιστορουμένων περὶ τοῦ ἀνδρός ἀποδείξω καὶ ἐκ τῶν ἐπ' αὐτοῦ γραφέντων, ἐντεῦθεν ἀρξάμενος.

TITLE UNKNOWN

- 90** (77; 103) SCHOL. APOLL. RHOD. 4, 269 p. 277 WENDEL: 'Ο δὲ Νεῖλος οὕτω τὸ πρότερον ἐκαλεῖτο, Τρίτων. Μετωνομάσθη δὲ ἀπὸ Νείλου τοῦ Κύκλωπος
- 1185 τοῦ Ταντάλου, βασιλεύσαντος τῆς χώρας, ὡς Ἑρμιππὸς φησιν.

- 91** (76; 104) AEL. *Nat. An.* 7, 40: Πέπυσμαί δὲ καὶ Αἰθιοπῶν εἶναι ἔθνος, ἐν ᾧ βασιλεύει κύων, καὶ τῇ ἐκείνου ὀργῇ πείθονται, κνυζωμένου τε ἴσασιν ὅτι μὴ θυμοῦται, καὶ ὑλακτοῦντος τὴν ὀργὴν συνιᾶσι. Τοῦτο εἶ τῷ ἰκανὸς Ἑρμιππος τεκμηριῶσαι, μάρτυρά οἱ τοῦ λόγου ἐπαγόμενος Ἀριστοκρέωνα (*FGrHist* 667
- 1190 F 4a) πειθέτω· ἐμὲ δὲ μὴ λαθὸν εἶτα ἐν καλῷ τῆς μνήμης ἀφίκετο.

- 92** (-; 105) *Appendix Serviana, Brevis expositio in VERG. Georg.* 1, 337 p. 257 HAGEN: Hermippus autem ait Mercuri stellam vocari, sed esse Apollinis.

1174 ὅσα ζ: ὡς Us. 1175 ἃς ζ: ἄ Us. 1177 ἑβδομον Schott: πέμπτον ζ 1179 τοῦδε Us.: τοῦ ζ 1179 post λόγων hab. ὦν ζ: del. Weil 1180 <ὄντες> add. Weil: add. ἐγένοντο Us. 1189 Ἀριστοκρέωνα Schneider: Ἀριστοκλέωνα codices 1192 Hermippus Hagen: hirmippus G: hirmipus NP

[ON THE PUPILS OF ISOKRATES—DEMOSTHENES]
[ON ARISTOTLE]

- 89** It is probably expedient to mention, by way of introduction, the facts I have gathered from the general surveys which the biographers of those men have left us. I will start with Demosthenes. (...) He began writing public speeches in the archonship of Kallistratos, at the age of twenty-seven. [chronological list of twelve Demosthenic speeches] Up to this point I have spoken of twelve public speeches; among those, there are seven which were delivered in the assembly, and five forensic ones. All of those were written earlier than Aristotle's treatises on rhetoric, as I will demonstrate on the basis of what has been recorded about the author and of his own writings. I will start with the former point.

TITLE UNKNOWN

- 90** The Nile was called Triton in earlier times. Its name was changed after Neilos, the son of Kyklops son of Tantalos, who had been king in those parts, so Hermippos says.

- 91** And I have been told that there is a people in Ethiopia among whom a dog is king, and they obey its wishes: when it whimpers, they know that it is not angry, but when it barks, they realize that it is enraged. If the authority of Hermippos himself seems sufficient to anyone, he certainly deserves to be believed because he has cited Aristokreon as a witness to his story; this has not escaped my notice and it was a good thing that I remembered it.

- 92** However, Hermippos says it is called the star of Mercurius but that, in fact, it is Apollo's.